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PRINTED IN GREAT BRITAIN

"He shall speak peace unto the nations: and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

An International Review of Christian Progress

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CONTENTS

	Page
GOD'S SUSTAINING POWER	5
EVANGELICAL LITERATURE IN LATIN AMERICA	9
BUILDING CHRISTIAN HOMES IN THE PHILIPPINES	13
THE CONVERSION OF THE MURUTS IN BORNEO	17
Among the Pygmies	18
Planting Churches in Brazil	18
TRAINING OF LAY LEADERS IN THE GOLD COAST CHURCH	19
THE SOUTHERN SUDAN IN THE MELTING POT	23
THE EVANGELISTIC TASK IN CEYLON	29
University Youth Give Summer to Christian Volunteer Work	32
THE CHRISTIAN FRONT IN BRITISH HONDURAS	33
BEHIND THE HEADLINES IN BRITISH GUIANA	37
Queen of the Dark Chamber	40
PASTORAL INTEGRATION WITH THE COMMUNITY	41
Campaigning in Barbados	44
A NEW DAY IN IRAN	51
THE WORLD TO-DAY	55
POINTS TO PONDER	63

THE

HIGH COMMISSION TERRITORIES OF SOUTH AFRICA

R. K. ORCHARD

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXXII. No. 1 **January-February, 1954**

A Farewell Word

SHORTLY before the sudden and unexpected Homecall of our beloved Editor, he had made arrangements with reference to the future of "World Dominion." Dr. Cochrane had felt, with his increasing years, compelled to reduce his editorial responsibilities in connection with the Magazine, and he therefore wrote the following

DOCTOR THOMAS COCHRANE

As "World Dominion" goes to press we are overwhelmed by the news of the sudden Homecall of our beloved Editor.

We can do no more now than mourn the loss and revere the memory of a very dearly loved chief and friend.

Tributes to Doctor Cochrane, will appear in the next number of "World Dominion."

M. H. H.

statement which represents his last message to the readers. We feel, with great affection, that we would like all his friends to share with us the inspiration of his message, for it conveys in his own characteristic way some of the great ideals and purposes for which "World Dominion" was founded. Dr. Cochrane says:—

"Originally I owe everything to the London Missionary Society, when, as its advisory Council Secretary in China, I had liberty to travel extensively. In the course of these travels I met hundreds of missionaries and was appalled to find that for lack of an intelligence service there was a serious maldistribution of forces and resources. This was confirmed in a survey of China which I published in 1913.

"I was so impressed with the fundamental need for world survey that I began to publish Occasional Papers, and in 1923 founded "World Dominion."

"At that time we were a group of three: S. J. W. Clark, a successful business man who travelled all over the world to study missionary principles; the Rev. Roland Allen, whose books have influenced missionary thinking throughout the world; and myself. My interests were in world survey, with a view to the discovery of unoccupied regions and vital priorities. We coined the phrase 'Indigenous Principles,' which is now commonly used in all missionary literature.

"The group since then has grown and now includes some of the world's greatest Christian leaders. The Magazine stands for its five principles and three loyalties. One of our greatest desires is to promote evangelism with a world outlook.

"My hope is that my many friends throughout the world will continue to give us their kind support for which I wish to thank them most sincerely."

THOMAS COCHRANE.

A Triumphant Song

For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be for ever blest. Hallelujah!

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true light. Hallelujah!

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest. Hallelujah!

But lo! there breaks a yet more glorious day:
The saints triumphant rise in bright array:
The King of Glory passes on His way. Hallelujah!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost. Hallelujah!

WILLIAM WALSHAM HOW.

God's Sustaining Power

H. F. Wickings

DURING World War One the faith of great numbers of people was thin and rather blind: thin, because we were passing through a period of theological "liberalism" and therefore disinclined to listen to the Word of God in judgment and mercy; and blind, because we tended to choose Bible texts merely as they suited our mood and outlook. Psalm Ninety-one was a favourite with many relatives of men serving in the Forces, and if we look at the Psalm now its phrases recall how they were often interpreted too literally in those days. Numbers of Christian parents, on reading in the Press of fighting in the North Sea or Flanders, comforted themselves with the thought that their boy, having been brought up in Sunday-school and church, must be safe "under the shadow of the Almighty," the "refuge" and "fortress" of all who trust. If a "thousand" or "ten thousand" (unbelievers, presumably) should chance to fall by his side yet death should not come nigh *him,* safe under the "wings" and "pinions" of El Shaddai. Others again, when they heard the throb of Zeppelin engines overhead and felt their house shake with the detonation of bombs, quoted verse five to themselves, marvelling at the prescience of the psalmist who could apparently foresee in the twentieth century such a "terror" flying "by night." How great, therefore, was the distress and agony of those trustful people when Reg or Norman was posted as "missing, believed killed," and later when there came the apologetic message from the Government expressing gratitude and sympathy over the sacrifice. In all too many homes not only were hearts broken but faith suffered an irremediable shock. "What was God doing . . . ?" they wailed, as though a bloody war between so-called Christian nations implied a policeman-like intervention by the Father to guide *their* son safely through the onslaughts of bayonets, shells, or torpedoes.

At the time some of us, then fairly young, could see that a different kind of faith and trust was required, though we found ourselves at a loss for words to comfort such parents in the right way. Moreover, we have learned that Psalm Ninety-one deals primarily with the dark, horrid world of demons and spirits by which many Jews feared they were surrounded. The "terror by night" we know to be Lilith, the blood-sucking night hag, and "the arrow that flieth by day" is, of course, the sun demon that inflicts sunstroke. Verse six mentions Namtar, who spreads plague and makes you jump when he nudges you, and possesses neither hands nor feet, and Qeteb, the hairy demon of destruction. Demonic forces are alluded to again in verse thirteen. The psalmist is at pains to emphasize from experience that those who have a deep sense of the Being of God need have no fear, such beliefs and demons fade away as trust and faith in God develop. He is right.

Religious history shows that those with a high faith have often been the chief sufferers, and no

one who finds God, or rather, shall we say, realizes that God has found him, believes for more than a moment that he will necessarily enjoy long life and prosperity; rather, perhaps, the reverse. A cross is part of the experience promised for every Christian as well as for his Lord. When certain types of ardent Christians persist in holding a Deuteronomic view of rewards and punishments one finds, on investigation, that their attitude is reminiscent of biased observers on a firing range who observe all the hits and disregard the misses. Dr. C. H. Dodd is right in reminding us that the meaning of the Greek text of Romans 8:28 is, "With those who love God, He co-operates in all respects for good," and it is not surprising that we find this to be undoubtedly true in Christian experience.

DURING the two decades prior to World War Two, when folk in Western Europe and the United States were still lulling themselves comfortably, war was swirling around some of us in China, as no one who has witnessed the destruction wrought by the clash between Kuomintang and Communist forces can ever forget. One mission hospital and church, with which I was closely associated for several years, were raided three times during the autumn and winter of 1931, and we became accustomed to a state of affairs in which, as a colleague in a sister mission once remarked to me, "civilization does not possess the stability or certainty that it appears to have when one lives at home." We learned to sit more loosely towards our possessions, and gained a deeper understanding of the words, "here have we no continuing city" (Heb. 13:14). All this prepared us for the onset of the Sino-Japanese War in 1937. By the autumn of 1938, following battles and air attacks, which more than filled mission hospitals, large areas of China had come under Japanese domination. On account of their Shinto thought-forms the majority of Japanese army officers could not understand the nature of Christian missionary work in China, and were convinced that we were mixed up in politics and delighted in sending military information to the Government in Chungking. How often have some of us up-country been interrogated under armed guard for hours at a stretch concerning our previous history and education, the transmitting-sets which we did not possess, and our "insincere" attitude towards the imperial forces. Had we known beforehand the curious nature of some of those examinations we might have worked ourselves into a sleepless fever of faithlessness, and tried to prepare model answers which would have proved worse than useless in "the hour" itself. Our Lord's words in Mark 13:11 must needs be quoted *in extenso,* "And whenever they take you and hand you over, do not worry beforehand what to say, for in that hour it shall be given you what to say, because it is not you that speak but rather the Holy Spirit." God's sustaining power, as exemplified in those words of Jesus, has been proved up to the hilt time and time and time again in our own experience.

During those war years I had often found it somewhat of a task to calm Chinese friends either when bad rumours were spreading or in periods of guerilla activity. In November-December, 1941,

when tension in the Pacific was mounting rapidly, we had our work cut out to reassure our Chinese colleagues and keep them patient and faithful. The morning of December 8th, 1941, the day Pearl Harbour was bombed, saw Japanese sentries at the gates of hospital, church, leper colony and mission, and within four days the Japanese had closed the mission hospital by the simple method of employing plain-clothed gangsters to drop hand-grenades inside the compound to terrify staff and patients alike. The missionary lady doctor, matron and woman evangelist left the deserted hospital and moved over to join my wife and myself and the children as one family. We must confess to having had a remarkable sense of uplift and cheer at that time although finances, food, and fuel ran out almost to vanishing point, and there was complete uncertainty as to what might happen to us. Some four months elapsed before the Japanese took us away in a lorry. They had told us that each of us could take but one package of personal belongings, so we inevitably had to abandon all our home possessions and books, yet we felt an extraordinary sense of being upheld and that great good would inevitably come out of the experience. The authorities bungled our departure and unconsciously gave us tremendous publicity in Chinese eyes. They brought our " tumbril " one Sunday morning shortly before the end of service. For the last time for several years I was able to worship with my Chinese colleagues, and the minister invited me to pronounce the benediction. Then, before a crowd of silent sympathizers, we climbed up. Just at that moment there chanced to appear the quisling mayor in his panoply and patent-leather boots. To save his face before the crowd he had to bow and wish us well, and then off we went up the main street of our town, slowly and under escort as though we were dangerous criminals.

IT was nearly a year later before my wife and I and the children found ourselves completely interned at Yangchow, on the Grand Canal. The six hundred internees were a motley group of various and mixed nationalities. Perhaps thirty per cent. were British by birth. The majority had come from the inter-racial city of Shanghai, with no experience of roughing it, and few with much Christian background. Friction of various sorts was constant. There was anxiety and nervous strain because the food was poor and inadequate and, by contrast with the camps in Shanghai, we were the " lost legion " who received Red Cross parcels only at spasmodic intervals and then not always intact. War rumours and uncertainty added to the prevailing sense of strain and a materialistic outlook. One person, with little idea of God's purpose, complained to me, " If God rescued the Israelites out of Egypt why doesn't He do something now and get us out of here ? " Young people growled that the best years of their lives were being lost while they wasted away in camp. " It's all very well for *you,*" they would say, " you've *had* your life " (I was then in my early forties !). A minority in the camp was bitterly anti-Christian and lost no opportunity of decrying missionaries who, of course, are notorious as

"wire-pullers" and "b——— hypocrites."

Several of us felt the challenge to be tremendous, and yet, as regards evangelistic materials, all that lay to my hand was my heavily annotated Bible and the manuscript of a book which I had been preparing on the Gospels. It is true to say that all the missionaries in that camp felt the same uplifting sense of being sustained, partly through the known prayers of Chinese colleagues and friends and relatives at home, partly through our own devotions, but chiefly because our faith had been forged upon the anvil. We had learned through experience that God is faithful, and, at a time when most people inside that wall felt frustrated, angry, worn, and worried, we knew God's power, and had never felt ourselves missionaries so much as then. For my own part the contacts began during work in the labour squad, or when queueing for a thermos of hot water or the bowls of food doled out for each person and family. People had time for questions then, often querulous ones, and sometimes asked simply to see what we might answer. Out of those informal talks arose discussion groups on the Bible, for young men, young women, later teen-agers, adult men, and so on, until by the summer of 1945 we had some six or seven live groups meeting regularly. Hostility became less intense, and occasionally, to judge by unexpected figures which stole in to sit at the rear during service-time, one gathered that some of the opposition was a mere pose, and they were more hungry after a real grip on religion than they cared to admit.

A living faith in the God who upholds and sustains through all life's vicissitudes opens one's eyes more and more to see God at work in history. He is as active now as when Israel was brought out of Egypt, or during the Exile, or through the sufferings of our Lord Jesus on Calvary. One grows from faith to Faith, and a rich philosophy and panorama of history are gradually revealed. Some of those young internees came to grasp these truths eventually and, as they still continue to grow in the Faith, they write cheerfully, "Those were great days we had in camp, weren't they?"

A MEMORIAL SERVICE

will be held for the late

DR. THOMAS COCHRANE

on Monday, January 18th, 1954, at 6.0 p.m.

in the

LIVINGSTONE HALL, BROADWAY, W.1

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Evangelical Literature in Latin America

John Savage

IN Latin America, the printed page has been a priority from the beginning. The Bible was available in both Spanish and Portuguese when the door opened to Evangelical workers last century. Armed with the sword of the Spirit, the first missionaries pressed forward with a strategy which concentrated on getting the Scriptures into the hands, homes, and hearts of the people.

Permanent Evangelical work in Brazil was commenced by Dr. Kalley, who was a refugee from Romanist persecution in Funchal, Madeira. Finding the door open for circulating the Scriptures, he appealed to Portuguese refugees to come over and help him. These men went from door to door with the Bible, testifying to salvation through simple trust in the Lord Jesus Christ as they went.

Convinced that God had given him a missionary method which works with a minimum of staff and which proves especially effective in hostile environments, Dr. Kalley started to print Evangelical literature for widespread distribution. Within fifteen months of landing in Brazil, he had managed to commence "Pilgrim's Progress" as a serial in the "Mercantile Post," a leading newspaper in Rio de Janeiro.

The good work which Dr. Kalley and his helpers developed along the coast was later paralleled in the heart of Brazil by Mr. F. C. Glass. It is doubtful whether the Christian world has any idea of the extent of this man's travels with the Scriptures and tracts. As though Brazil were not big enough for a man, his early journeys took him over the frontiers into neighbouring countries. It was not the Brazil of road and airways in his pioneering days; it was muleback and canoe then.

Although many had never even heard of the Bible and many were illiterate, it was wonderful to watch the buyer of a book sit down at once and begin to read aloud. Those who could not read would promptly gather around and listen in silence. When Braille Bibles were introduced, the seeming miracle of a blind man making the Book to speak would cause a crowd to stop and listen to the Word. In fact, blind people have been taught to read Braille and sit in the *plaza* where the unseen audience may listen at leisure.

The circulation of Bibles and Evangelical literature is not confined to the trail and the river today; it is stepping out on to the roads and into the air. The work is being carried on splendidly by colporteur-evangelists, and will be extended by means of a Bible Coach, or mobile unit, as visualized by Mr. Glass's son, David.

As a result of this work in different parts of South America, many groups of Christians have come into being, some of them without having or hearing a preacher. In one exceptional case, the leader himself was illiterate until a Bible came into his hands. He learned to read that Bible, and, while reading, was led to Christ. Continuing to read, he was used to lead others to Christ. That man, becoming a

true pastor to that little flock, had never handled any book but a Bible in his life. His whole reading matter had been biblical.

This is an answer to those who ask why Evangelical missionaries go to South America. There is a hunger for the Word of God. Missionaries do not go "to stir up trouble for the Roman Catholics." The circulation of the Scriptures, without note or comment, and often without a word of explanation, has done this work.

At the same time, the ministry of Gospel tracts has been greatly blessed. In Peru, for instance, after Mr. Ritchie had been travelling in isolated regions with a national companion, he saw the need for a monthly Gospel newspaper. *El Heraldo*, as it is called, has been issued for many years now, bearing the news of salvation to millions. People who would be afraid to listen to an Evangelical preacher have been glad to read it in the privacy of their homes. Others who were living where no church had been established and where no preacher came have been reached by *El Heraldo* through the post. Its circulation has given rise to many enquiries and contacts. Through the years, the editor has received letters from people in isolated places, some of which were previously unknown. In different ways, they have said what *El Heraldo* has meant to them and how its message has satisfied their hearts' need. Most of them have enquired how to carry on in the spiritual life, how to study the Bible, or what to do next. Invitations came for persons to visit them and to tell more about the Gospel. From *El Inca*, the EUSA bookstore in Lima, Gospel literature was sent out to such enquirers in all regions of Peru and, later, to many parts of the West Coast of South America. As they had been led to Christ through the printed page, they could be built up in Him, where no preacher was available, by printed sermons sent through the post. Translated copies of messages by Spurgeon, Moody, and others were sent. As the scattered congregations grew in number, calls for help increased. In order to build them up, appropriate books were suggested for their study. At the same time, a monthly paper called *Renacimiento* was produced to deal with their problems, bring inspiration and practical help, as well as interchange news between them. As a result, *El Inca* has become the Mecca to which Evangelicals come from all parts of Peru with their enquiries and their problems.

ONE of the reasons for the remarkable response to Evangelical literature is that the labourers are so few. Challenged by the distances to be covered, the difficulties of transit, and the fewness of the labourers, Gospel workers have devised ways and means whereby the Message might be broadcast without hindrance. Little did those who put the first Gospel Caravan on the road in Peru think that it would cause people to run to get tracts. When that mobile unit was constructed, the prayer was offered that it might never pass a living soul without leaving a message. As a result, tracts were sometimes left on the run where it was impossible to stay. It was recognized that it was not the best way, but there was no alternative. Without realizing it, the Gospel Caravan

team were building up a reputation for leaving a message every time they passed, whether they were able to stay or not. In consequence, people knew that it was worth while coming for something to read. So, wherever the Caravan was seen, people got into the habit of running for tracts. And they were not disappointed.

DROPPING tracts from planes in Brazil and in Central America has had a similar effect. Few of us approved of the idea when it was first mooted. But the nature of the Latin American countries, the meagre and primitive facilities for travel by land to the isolated regions, forced some workers to the conclusion that, if these regions are to be reached during the life-time of the present generation, messages must be taken to them by air. And the thing has been done. As the leaflets scattered in the wind, it seemed the most wasteful way of doing the job. But was it? People ran to get them, not only out of curiosity or novelty, but also because of the apparent urgency of the method. What is this Message which requires such haste?

All unconsciously, Evangelical workers in South America have been driven to methods which imply urgency, that the Gospel they bring is a matter of life or death, and that there may possibly be no further opportunity of receiving it.

And now, having pioneered in evangelism, the printed page is playing its part in building up the young Christians and growing groups of believers. It is in the field of Evangelical literature that one of the greatest contributions has been made in recent years. There are now many publishers and book stores which handle Protestant works in Spanish. The number of those who produce or circulate such works in Portuguese is not so great, but the movement is growing rapidly. Out of an approximate total of 160 million persons in Latin America, at least 100 millions speak Spanish and the population of over 50 millions in Brazil speak Portuguese. The remaining 10 millions speak aboriginal languages. There is a Quechua-speaking group in the Andes between 6 and 7 millions strong, and an Aymara-speaking group of about 1 million. The remainder are composed of small aboriginal tribes in the Amazonian forests, Chaco lowlands and Araucania. Missionaries are at work on Scripture translation and simple literature for the Quechua and Aymara-speaking peoples in Peru, Bolivia and Ecuador. Among the tribal Indians, the Wycliffe Bible Translators are taking a lead in reducing the languages to writing, translating the Scriptures, and producing reading primers, notably in Mexico, Peru, and Ecuador.

The development of the literature programme has brought Evangelical bookstores into being. Because of their importance in the movement as a whole, these bookstores tend to become Evangelical headquarters in their respective countries. It is not easy for them to cope with all the individuals who come in during a day's work, and to give advice on this and that matter which may seem to have no relation to the bookshop, when correspondence, records, and accounts are crying out for attention. But Evangelicals from all

parts seem to delight in coming. They cannot always find a missionary or pastor at home when they come to town, but the bookstore is always open. What is more, it is situated conveniently. The address is known. The manager has been written to on many an occasion and, although they may not know him personally, they feel that he is a friend. They know each other through their correspondence.

A GOOD illustration of the way in which an Evangelical bookstore develops in South America is found in Rio de Janeiro. Mr. David Glass is in charge of the EUSA enterprise there. In little over two years of operation, this venture has more than justified its existence. Placed strategically in the business section of the capital city, it is accessible to all. It is not the only Evangelical bookstore in Brazil, but it is the only interdenominational one which offers all available sound literature in Portuguese (and some in Spanish) without distinction of publishing house. Books, Sunday-school lesson helps, periodicals, Scripture Union notes, Scriptures, Evangelical gramophone records, are simply and tastefully set out. The display is simple enough for those who know nothing about books, or are unaccustomed to libraries or bookstores. Earnest enquirers, young converts, mature Christians, Evangelical workers, isolated believers throughout the country find here the books which meet their need, whether by personal visit or by post. Although this work may not have the glamour of preaching to large congregations, or the thrill of travelling from place to place, it is a powerful spiritual ministry. The General Secretary of the Evangelical Confederation of Brazil regards the bookstore as the EUSA's best contribution to the cause as a whole throughout the country.

There are possibilities of unlimited development, as the Lord shall guide and provide. Mr. Glass has three things on his heart. One is the inauguration of a bookshop which will be open to the street on the ground level. This would widen its testimony among the general public. He also longs to open a consulting library and reading room in Rio, possibly in conjunction with the Evangelical Library of London. His third desire, and probably first in order of importance, is to see the bookstore's ministry extended through some form of mobile unit or "Book Bus." A method of taking Evangelical literature to the people must be developed. There are areas where even Christian workers seem to be unaware of the literature which is now available for their help. There is a great need for a complete annotated catalogue in Portuguese. But even bookstores, catalogues, and publicity are not enough. Some people need to *see* books and learn their use. A mobile book store or literature unit would render a much-needed service.

Would to God that we could gain the ear of Christian people in the home lands and persuade them that one of the most urgent needs in the over-all strategy of missions is to strengthen the hands of those at work in Evangelical presses, publishing houses and bookstores. One of the finest contributions to Evangelical work as a whole would be to stand by them in prevailing prayer, help them with capital, and supply them with the right kind of experienced leadership.

¶ *Happy marriages bear witness to this good work*

Building Christian Homes in the Philippines

Ortha M. Lane

"BUILDING Christian Homes To-day" proclaim the large blue and red letters on the long white banner high above the platform at each of the Area Family Life Conferences in the Philippines. That has been the theme selected by the inter-denominational area committees for four of the five Area Family Life Conferences. Again and again during these five-day conferences, leaders and delegates speak of the special challenge which comes to them each time they enter the conference room and see the theme thus depicted before them. The banner was made possible by a gift from a Christian woman in Wisconsin who is interested in helping the Family Life Programme in the Philippines. The objective of building Christian homes is foremost in the Christian Family Life Movement. All phases of family life come in for emphasis in the programme—religious, economic, nutritional, emotional—centralizing in Christian family relationships.

I. *Family Worship.*

With the Catholic heritage of cultivation of the devotional life and regular periods of prayer, there is a religious background in the Philippines which makes it easier to get evangelical families to undertake daily family worship than is usually the case in Asiatic countries where converts to Christianity come from non-Christian religions. From the beginning of Protestant work fifty-three years ago, Christian workers encouraged families to establish the family altar. However, just as in western nations, many Christian families who approved did not practise it regularly in their homes. In the seven-year period since the war, beginning in 1946 when Home and Family Life work was made a definite part of the responsibility of the Federation of Christian Churches, greater emphasis has been given to family worship, resulting in increased observance in Christian homes. The favourite time for family worship is in the very early morning—five or six o'clock—or just before going to bed at night. For the smaller children, it is apt to be a sleepy time. Some families now are adjusting the time as best suits the whole family; in some cases, that is immediately after supper, before the children are sleepy. Hymn-singing, as well as prayer and Bible-reading, is customary. *The Upper Room* in English or one of the dialects has been more widely used for family devotions than any other devotional literature. Plans are being made for the production of a booklet especially suitable for daily worship in a Filipino family where there are little children.

II. *National Family Week.*

The proclamation by President Quirino in 1949 making the first week in December every year National Family Week was the great achievement in the Family

Life Movement of the post-war period. The plan for the appeal to the President started with Mrs. Allen Huber, then Chairman for the Home and Family Life work of the Philippine Federation of Christian Churches, and resulted in a resolution sent to the President by the Women's Civic Assembly, representing thirty major organizations. At present the Department of Home and Family Life of the Federation has a representative in the national family work shop which selects the week's theme and daily topics and makes general plans for each year's observance throughout the nation. Although civic organizations and institutions, schools, and Catholic groups observe the week, the Protestant Churches are taking the lead in giving special attention to the observance, and Family Week has become a vital part of the year's programme in churches all over the Philippines. The Home and Family Life Department of the Federation prepares a special booklet each year to guide churches in the observance of the week, with new songs and drama and suggestions for Family Sunday, Parents' Day, exhibits, and discussion topics. Ministers, women-workers, youth, and adult church-members are joining forces to present a challenging Family Week Programme. The week's theme in 1951 was "Strong Families Make a Strong Nation"; the 1952 theme was "Co-operating Families Make Co-operating Communities," and this year it will be "A Strong Family is Closely United and Well-informed."

Last year on Family Sunday in one of the Manila churches, couples stood together and renewed their marriage vows in an impressive ceremony conducted by their pastor, with his wife at his side, preceding the sermon. Families sat together in pews labelled with the family name on white cards entwined with beautiful pink *cadena de amor* ("chain of love" flower). Thirty "pound offerings" of food were brought to the altar by families and later distributed to needy families.

III. *Literature.*

SINCE the Filipinos begin studying English in first-year primary, and take their school work in English all through high school and college, the whole field of family life literature produced in the United States, England, Australia, and Canada can be source-material for leaders in family life work in the Philippines. In this respect, promotional work is on an entirely different basis from most countries in Asia, where all materials must either be translated from other languages or produced originally in the vernacular. Thus, Christian leaders can have access to developments in the last twenty years in parent-education, childhood-education, marital counselling, and the whole field of family relationships and religious education in the home. However, there is danger in this. Illustrations given in these books are not Filipino. The problems are not typically Filipino home problems. Many vital problems in Filipino homes are not even touched upon in these books. Terminology is frequently not simple enough. Also, the books and pamphlets from abroad are too expensive for the average church-member to buy.

The Department of Home and Family Life of the Federation is

directly meeting the need for indigenous literature. In 1950, *Home and Family Life*, written by Mrs. Ermelinda Quiambao, was published in English, followed by *Understanding Our Children* by the same writer in 1951. Translations in four of the major dialects (Tagalog, Ilocano, Ilongo, and Cebuano) have been made of these and of other publications of the Department. Other publications have included *Baby is Coming, Baby is Here, Successful Home-making,* and *Recreation in the Home.* At the West Visayan Family Life Conference at Iloilo City, August, 1952, 350 pesos' worth (£60) of family life literature was sold.

BEGINNING in January, 1951, with one book, the Family Life Loan Library in the office of the Department of Home and Family Life has increased to 340 books and pamphlets. Church-workers, students, young couples' groups, and parents borrow these books. Changes in attitudes and practices within homes can be traced in many cases to the influence of these books. In Manila, a Filipino father and mother of six children were having difficulties in the home with each other and with the children. There was disagreement and misunderstanding about many things, including their religious beliefs. The family was going to several different churches and there was no happiness or unity in their religious life. There were disagreements about financial matters, disagreements about various matters, which seemed small at first, developed into resentments and even quarrels. The mother came to her pastor for help. After talking and praying with her, he went to the Federation of Christian Churches and secured a book from the Family Life Library which had some chapters about family relationships and the Christian way to live together harmoniously. He gave the book to the mother to read. Later the mother said to her pastor, " I thought my husband made so many mistakes and that he and the children had so many faults, but since reading that book I have discovered that many of my attitudes have been wrong and that I have been responsible, too, for the trouble in our home. It is going to be different now. We are going to live Christ's way in our home." Now that whole family is coming to church every Sunday morning — a united family — worshipping together.

IV. *Marriage and Divorce.*

Divorce, which receives much attention in family-life work in most countries, is not found in the Philippines. The law does not permit divorce. Legal separation may be granted under certain conditions but there can be no remarriage of either party. This leads often to irregularities, with couples living together without legal marriage. In general, however, there is stability in the marriage relationship and a church wedding, with the expectation that the marriage will hold through life, is the usual form of marriage ceremony, whether with the Roman Catholic group or the Protestant. There is some agitation on the part of Protestant leaders and liberal Catholics to have the law changed to permit divorce on one ground—namely, adultery.

Preparation for marriage has become a very large part of the programme of the Christian Family

Life Movement. In the Area Family Life Conferences, there are special sessions for young people where their courtship and engagement problems are frankly faced and discussed, under the leadership of the Rev. Jacob Quiambao and Mrs. Ermelinda Quiambao, both of whom had graduate work in the United States in the field of marriage and the family. College and theological seminary students are now offered courses related to marriage and family relationships. Literature giving the Christian viewpoint of marriage has been sold by the Federation since 1951. Over five hundred copies of *Your Marriage* by Barrett and Shields (Carey Kingsgate Press, London) have been sold. *Making a Home, A Study of Courtship and Marriage* by Leonard Wood has also been popular among the Protestant young people. Youth Fellowship subjects for Sunday evening meetings have included such topics as "Choosing a Life Mate" and "Factors Affecting Successful Marriage." Leaders for these meetings have had special helps provided in the pages of *Filipino Christian Youth*, publication of the Federation of Christian Churches. A recent addition to that magazine is a section called *I Seek Your Advice*, in which Jacob and Ermelinda Quiambao answer questions sent them by young people seeking advice regarding courtship and engagement problems.

In every discussion group of young people on a topic related to courtship and marriage, always the question is asked seriously by one of them, "What about a Protestant marrying a Roman Catholic? Will it be all right?" Naturally the question of intermarriage of young people from homes of different religious faiths is vital in a country with over eighty per cent. of the population Roman Catholic and about three per cent. Protestant. Practically all of the Protestants came from a Roman Catholic background and in the case of many of these young people, one or both of their parents are Catholics. Personal and family tensions due to inter-faith marriages, including conflicts over the baptism and religious upbringing of the children of these unions, are very evident. Christian leaders in family-life work seek to help young people face frankly what is involved in the inter-faith marriage and to consider the risks there are to mutual spiritual growth and harmony, and effective religious nurture of the children. *Marital Counselling* is given a special place in the subjects presented to church-workers in all the interdenominational family life conferences, in order that pastors and lay readers may be ready to help young people prepare for marriage and also counsel married couples in finding Christian solutions to their problems. Plans are being made for marital counselling also to be included in the subjects taught in denominational pastors' institutes.

A number of happy marriages during recent years of young people very active in Christian work, who had the benefit of discussions, literature, and courses to prepare them for marriage, bear witness to the fact that efforts to build Christian homes are really bearing fruit in the Philippines.

The Conversion of the Muruts in Borneo

There has been a remarkable response to the Gospel on the part of the Murut tribe of Northern Sarawak in British Borneo. These people had been regarded by the Government officials as the filthiest and most degraded tribe in Borneo. They were dying out so fast through their excessive use of drink and their immorality that their situation was looked upon as hopeless. In their drunken orgies, lasting as long as three days and three nights, not less than three hundred gallons of strong liquor made from rice and coconuts would be consumed. Yet it is among this debased tribe that God's grace has done its most marvellous work.

Pioneer work in Northern Sarawak was begun by three Australian workers in 1926. During 1933, second or third-hand reports received by these despised natives, resulted in a remarkable transformation. The effect of God's working was immediate and dramatic, the tribe being changed into a pure, clean, and upright people. Government officials, investigating the change, recorded these facts in print. The Rajah himself said: "I have been very impressed by the work of your Mission (the Borneo Evangelical Mission), and am amazed at the change in the Murut tribe. They used to be notorious drinkers and when given *arrach* (Chinese whisky) and cigarettes the other day they refused. I believe you have done more good in a few years than the Government has done in forty. . . . Yet the thing that impressed me is that your Mission does all this by methods of faith and spiritual means."

For five years the Government had forbidden the missionaries to enter the territory of the Muruts. But when they went, the people swarmed over the hillsides to meet the "men of God." They listened intently to the Gospel message for an hour, and afterwards were clamorous to know what God wanted them to do in all phases of their life. Later, thinking the missionaries had gone to sleep, they prayed and poured out their hearts to God.

When other exploratory trips were made by the missionaries in 1938 and 1939. they found that drunkenness had ceased, even tobacco and betel-nut chewing had been given up, while sounds of prayer and praise were constantly heard. The Rajah himself, with his Government officers, urged the missionaries to extend their work, and so a married couple settled in the area. By 1941 more than a thousand of these tribes people had professed conversion, and church buildings and a teachers' school were soon erected.

During the Japanese occupation of the Island, the missionaries, after fleeing from place to place, voluntarily surrendered in order to protect the Muruts, and were detained in a concentration camp.

But though left alone, the Christian Muruts remained steadfast. Hundreds had previously been baptized and had received instruction from their leaders, who, on departing, had left with them the manuscript of a Gospel until the end of the war. On cessation of hostilities, when everything belonging to the Mission had gone and their staff numbered only five, the encouraging news came to hand from inland Borneo that the Muruts still held firmly to their Christian faith and were passing on the Good News to other tribes.

At Kawas, the central station of the Muruts, a new church building had been erected, and some two hundred natives crowded in to hear the Gospels read in their own tongue. More than two hundred were baptized and leaders appointed in local churches. A Bible School was established, and to-day more than fifty men and women of various tribes are in training, while they support themselves from rice strips cut out of the jungle nearby.

Among the Pygmies

In their tour through Africa, under the auspices of the Movement for World Evangelization, the well-known evangelists Trevor Morris and Fred Levett have paid a visit to Uganda. The highlight of their journey so far, says Mr. Morris, has been the contact made with some of the Pygmies who dwell in bee-hive huts in forest villages. They are a picturesque people who live very close to nature. Their only clothing consists of a few inches of bark cloth hitched over a string around the middle. The tribe lives on manioc root, bananas, wild berries, and any monkeys they can shoot with their poisoned arrows. The visitors witnessed a monkey feast prepared by the Pygmies, in which the complete monkey was thrown on top of the fire while the hungry crowd waited for the hair to burn and the meat to bake.

Mr. Morris says that it was an unforgettable experience to sit round the glowing fires of the dark jungle night and see the rapt and reverent attention of the whole camp as Mr. Stauffacher, a missionary of the Inland African Missions, expounded to them the good news of the Gospel. For years the Pygmies have been despised by the surrounding African tribes and it is difficult for them to believe that God could include them in His love and that a Gospel for whites and superior tribes could also bring them the blessing of salvation. There are some 15,000 Pygmies in the area, and it was a great joy for the evangelists to meet three Pygmy converts who are preparing for baptism and are the first-fruits of the Gospel in this camp.

Mr. Morris also says that a very vital work is being undertaken by the Inland African Mission at Blukwa in the training of Christian teachers. There are seventy-five in the school being trained for their work of teaching evangelism throughout Congo. Records were made of the singing and testimonies of some of the students, who represented ten tribes and had come as far as a thousand miles to join the school. The A.I.M. is serving in six different fields and has 400 missionaries and over 3,500 national workers. There are eight hospitals and sixty clinics, in which consecrated doctors and nurses are treating some 774,000 patients annually. Even a more fruitful field for evangelism is provided by the 85,000 pupils being taught in mission schools.

PLANTING CHURCHES IN BRAZIL

Dr. Begby, a Baptist missionary in Brazil says that when he was travelling once in the interior of Brazil, far removed from what we call civilized life, he came upon a Baptist church. There had never been a Baptist missionary in that region. It was too remote, and his presence there was entirely out of the ordinary. When he asked how this Baptist church came to be established in that wild region of Brazil, one of the leaders of the church told him that some time ago a traveller had journeyed through that part of Brazil and had left, either by accident or design, a Portuguese New Testament. He said he read it. He passed it on to others and they read it. They became convinced that they, through the New Testament had found God, and through the simple reading of this New Testament, they had started a Baptist church. The eldest convert baptized another convert, and he in turn, as the church grew, was ordained to the ministry, and thus the church had grown, prospered and set its roots deeper down into the spiritual soil of that far and very remote region.

Training of Lay Leaders in the Gold Coast Church

A. W. Banks

The Need for Training

"PLEASE write down my name," says the pagan villager to the minister or catechist when he has been led to Christ in a service in the Church or in the open-air, and wishes to become a Christian. He is questioned about his experience, his name is written down and he becomes a catechumen. What happens next?

"May you be Christ's faithful soldier and servant to your life's end," says the minister to the youth or the young mother or the grey-haired old man, who has been baptized into the congregation of Christ's flock. What happens next?

"We now joyfully welcome you into the fellowship of Christ's Church," says the minister to the student, or teacher, or farmer, as he is received as a full member of the Church. What happens next?

These three quotations refer to three critical moments in the life of a convert as he progresses to full membership of the Church. They also represent three crucial problems for the Church. What happens after each of these things has been said? The pagan comes with various explanations for his coming. Whatever reasons he may give, there is only one fundamental reason for his desire to enter the Church: God has touched him, and this time there has been a response. God now brings the Church into the proceedings and lays upon it the responsibility of guiding and nourishing his growth. God continues to be at work in the man, but He wishes to work through His Church. The convert must be led into a spiritual experience of God in Christ, through the Holy Spirit. The Church, which is the Body of Christ, is called to do the day-to-day guiding and training. This process of training never ends. There is the preparation for baptism, the preparation for full membership and the continued guidance in the duties and privileges, the worship and practice of the Christian in the Church.

Here is one of the central responsibilities of the Church, but who is to do the work? The following is a brief description of the problem in the Methodist Church of the Gold Coast, and of attempts being made to deal with it. For most of the past two years, my work has been concerned with trying to help the various circuits in the Church to tackle the problem.

It is the ministers who are primarily responsible for the training of lay-members and workers in the Church. In the Gold Coast Methodist Church, however, each minister has to care for over 1,000 full members (on the average), and for about 2,000 other members of the Christian community. He may have from twelve to sixty churches to look after, and, at the same time, from ten to forty day-schools to manage. He has innumerable calls on his time and considerable responsibilities in his local com-

munity. How can he effectively train his individual members?

In this situation, the spiritual responsibilities to be carried by the lay-members of the Church are tremendous. They devolve upon the leaders of society classes, local preachers, Sunday-school teachers, and workers amongst youth and women. But, how many of these have the necessary knowledge and spiritual experience to be able to do their work effectively? My experience is that many of them are only too conscious of their insufficiency and are anxious to receive all the help that can be offered. In a limited number of cases only are the leaders and lay preachers educated men and women. Much more often they have not had any schooling, and sometimes they cannot read even their own language. Where they can read, there are very few books available in the vernaculars to help them to understand the Bible and the Christian faith and practice.

THE Church has employed catechists who are full-time paid agents of the Church. These men have been appointed in large numbers in order that there might be some pastoral oversight of the hundreds of local societies throughout the Church. Not more than twenty per cent. of them have had the two-year course of training that was given to district catechists in the past. The rest are men who have been taken on for work in a circuit, soon after leaving school, and, with only limited guidance from ministers and experienced leaders, have been expected to minister to the needs of the flock.

It is the standing miracle of the Church that the Holy Spirit has been able to achieve so much with such inadequately prepared servants. He is now calling the Church to use His inspiration to make them worthy instruments in His hands.

Present Forms of Training

The Church, through its Synod has sought to tackle this work in various ways. When it appointed me as district evangelist, it agreed that I should work chiefly with catechists, leaders and local preachers. What follows is a brief description of how this was attempted.

With the co-operation of the local minister, the catechists in his circuit were called into a central place for a course of training which varied, according to circumstances, from three days to a fortnight in its length. A typical week's course would include classes for about four hours each morning and two hours in the afternoon or early evening. We would also join with the local Church in its activities in the evenings and would take services in the church there or in nearby villages on the Sunday.

Classes began each morning with a period of prayer and meditation, which included a brief exposition of a passage of Scripture.

One hour each morning was spent in Bible-study. Most frequently this was based on the Gospel of Mark. My purpose was to present to them Jesus as a real person, and to try to show His purpose, His Person and His work. The parts of the Gospel normally studied were: the baptism and temptation; Jesus' claims in His preaching, teaching and healing, particularly as illustrated in the first three chapters of Mark; His parables; His training of His disciples, with particular reference to

the events of Cæsarea Philippi; Jesus' assault on Jerusalem; His passion, death and resurrection.

One hour each morning was spent in the study of certain central items of Christian doctrine. As much as possible, links were made with local ideas and beliefs and the teaching was based entirely on the Bible. The subjects dealt with were: the Christian belief in God, in Jesus, about Man, Sin and Salvation, about the Holy Spirit, the New Life in Christ, and the Church. An attempt was made to express these in terms that the catechists could understand and which they could use in teaching their own members.

A further hour was given each day to one of a variety of topics. It was found profitable to give some time to a very brief introduction to the books of the Bible, and to the Bible as the Word of God to men. Various subjects of pastoral work were tackled, with special emphasis on the training of the Christian community, the preparation for baptism and for full membership of the Church. Some study was also made of the orders of service used in the Church for regular Sunday worship, for baptism and for the celebration of Holy Communion.

The catechists were given brief notes of the subjects studied. This ensured that they had some accurate record of what had been taught and made it possible to have time for discussion in the classes. A selection of simple books was taken to the courses and catechists were encouraged to buy one or more as they could afford. There was usually considerable eagerness to obtain books for further study.

In the later sessions in the day, leaders and local preachers from the local Church were invited to join in the classes as they were free to come. In these classes we dealt with the purpose and the conduct of public worship noting various defects in the regular worship in the Church; the aim and purpose of preaching; the making of sermons; the meaning of membership of the Church together with various problems connected with it; and the subject of Christian marriage and home life.

Opportunities were taken in midweek and Sunday services for the catechists to join in and to lead the worship. From this practical help could be given to the men according to their needs. The local minister frequently helped in the courses, especially in discussing with catechists their various local pastoral problems.

THE course usually ended with a period for considering what was to be done by the men when they went back to their stations. Sometimes they were asked to write down briefly one or two of the things they felt urged to do as a result of their thought and prayer together in the course. These were read out in a final session and were dedicated to God in prayer. Normally we closed with the service of Holy Communion taken by the local minister and myself.

In some of these courses, we were granted times of memorable spiritual experience. In one rural area we had met for our classes in the office of the local minister. We held our final session and Communion Service in the same place. There were seven catechists, the minister and myself present. In this room, with the desk, telephone, files, and safe prominently before us, we took the Bread and

Wine, and we had no doubt that our Lord Jesus was the host, breaking to us all the bread of life. Each man spoke afterwards of the real way in which he had known His presence and felt His power.

In another small town a dozen catechists and about twenty leaders met, and in one session we talked together about the meaning of sin until we were led to realize afresh its awfulness. Then we thought together of the great grace of God offering life in Christ, and He brought us to the foot of the Cross. It seemed natural, even inevitable, that this theology class should end in a prayer-meeting. Several prayed aloud, and then one catechist said all that needed to be said, as he prayed by quoting, first in English and then in his own language, the verse: "O love of God! O sin of man! In this dread act your strength is tried; And victory remains with love: For He, our Lord, is crucified."

IN a large growing town, a minister had gathered together fifty new leaders, many of them young, almost all of them educated, and was training them for work in the Church. I joined with him for two hours on each of three successive evenings and it was an exhilarating experience to work out with them their task as pastors, teachers and evangelists, and to see their eagerness and their humility as they contemplated their work.

Arising in part out of these courses, and in part from the deliberate thought and planning of the Synod, there has been opened a Lay Training Centre for men, named Freeman College, after the most famous of the early missionaries to the Gold Coast.

It has opened in temporary buildings in a small town situated in a rural area in the centre of the country. It is in the charge of an African minister who has had experience both of circuit-work and of teaching in a training college. Catechists who have not previously had any training are taking a two months' course in which the work is of the type described above. With the longer time available it can be wider in scope and more detailed in application. Practical work is done in the local town and in villages around. All the teaching is closely related to the village conditions in which they normally work.

Leaders and local preachers are also going to the College for a week's course, in which they have simple but concentrated guidance given concerning their spiritual activities in the Church and their contribution towards the training of its members.

The college takes up to two dozen men at a time. It is financed in part by the circuits and the students themselves (they pay for the cost of board and of transport to and from the college), and in part by the Synod of the Church (it meets the overhead expenses and the stipend of the minister in charge). Other courses and conferences can be held in the college as required. The aim is to keep the arrangements of the college as flexible as possible so that it can be a real servant of the Church, meeting its immediate needs as they arise.

This description is given, not as a final answer to the problems, but as outlining some attempts being made to meet the urgent need of the Church to train its members and workers.

¶ *The Christian African, trying to sort himself out mentally, needs our prayers*

The Southern Sudan in the Melting Pot

A. N. Tucker

CHRISTIANS, both black and white, in that part of Africa which lies between the *sudd* swamps of Malakal and the Uganda frontier, are looking towards the future with puzzled and apprehensive eyes. This area, at one time the most tragic, but recently the most peaceful and undisturbed part of the continent—a "black man's game reserve" as one observer succinctly put it—has now suddenly become an important card in a bewildering game of political poker, the outcome of which still lies in the future.

What is this country like and who actually lives there? Among many writers it has been called the "Pagan" Sudan, and that word perhaps is the clue to its mixed non-Moslem communities. The tribal situation can be summed up roughly as follows:

There is a belt of long-legged, naked, coal-black "Nilotic" tribes (Nuer, Shilluk, Dinka, "Jur" for the most part) inhabiting the huge swamps which extend from the Abyssinian border westward into what was once the Bahr el Ghazal, between latitudes 6° and 10° North. These people are friendly to foreigners—one writer christened the Dinka "the Gentle Savage"—but totally resistant to foreign influence, being wholly interested in their herds of cattle and their own semi-nomadic, semi-fishing, life.

To the south-west of the Nilotes is a jumble of small-statured hill tribes (Fajulu, Kakwa, Moru, Baka, Mundu, to mention a few), scattered over the high ground between the Nile and the Belgian Congo. Many of these tribes started life in the Belgian Congo itself, and were driven eastward by the sweeping advance of the copper-coloured Azande in the last century.

Then there are the Azande themselves, or rather the eastern fringe of them, lying in a solid block behind these mixed tribes, and extending about six hundred miles into the northern areas of the Belgian Congo.

The Nilo-Hamitic Bari live on the Nile at Juba, and other Nilo-Hamitic tribes (like the Lotuko, Lokoya, Toposa) lie pock-marked over the large waterless plains stretching eastwards from the Nile valley to the foothills of Southern Abyssinia.

There is also an overflow pocket of more mixed tribes (Acholi and Madi predominating) between Juba and the Uganda border at Nimule, and another conglomeration (Bongo, Ndogo, Kreish) on the western fringe of the Nilotes.

Mention, too, might be made of the Nuba hill-tribes of Kordofan, tiny scattered groups of hill-dwellers, rising above a sea of Arabic culture, and speaking a hotch-potch of languages which will always be the philologists' nightmare.

The history of this area reveals extremes of heroism and depravity, and may be said to take definite shape when Mohammed Ali, Khedive of Egypt, decided to conquer the Sudan near the begin-

ning of last century. One of his expeditions reached Gondokoro in 1841, while the first Austrian missionaries arrived about ten years after. Malaria and dysentery killed off the missionaries almost as fast as they arrived, and the story of their gallant struggle against a ruthless climate is one of the epics of missionary enterprise.

The Arab invaders (mostly from Dongola) were better able to acclimatize themselves than the Europeans, while their possession of fire-arms and extreme readiness to use them, put them immediately in a position of immense advantage over the local populations. The stations which they opened for the trade in ivory soon developed into centres for the far more lucrative trade in slaves. We are indebted to the early explorers like Schweinfurth, Miani, Casati and Junker for their dramatic eye-witness accounts of the slave-trade at its height—how each trading post along the various trade routes into the Congo became a centre from which the Arabs conducted savage *razzias* on the surrounding villages, burning and killing wholesale in their foraging expeditions, or else inciting one tribe against another in order to reap a profit in prisoners of war.

Nilotic tribes on the whole suffered least; they could always melt away with their cattle into the swamps, but the small agricultural tribes to the west and the south, with their retreat cut off by the advancing Azande, suffered terribly, some, like the Bongo, being all but exterminated.

Fortunately the sensational geographical discoveries of Burton, Speke, Grant, and Baker had by now focused Europe's attention on the Upper Nile area, and when Ismael Pasha became Khedive in 1863, he found himself confronted by a growing public opinion in Europe over the horrors taking place in this part of his domains. The appointment of European governors like Gordon, Slatin, Baker, Gessi, Lupton, and Emin Pasha, with orders to abolish the slave-trade, did something to lessen its evils, though owing to the corruption of their Egyptian officials (for this area soon came to be regarded as a useful secondment area for the unwanted or the unruly), even government stations, unless supervised by the Governor in person, soon degenerated into centres of slavery and oppression. As Egypt's control grew weaker, for in 1876 she went bankrupt, so corruption in the south expanded, and the powers of the Governors dwindled until in 1881 the Mahdi revolt put an end to their efforts.

DURING the next 17 years, when the whole Sudan suffered a tyranny hard to equal anywhere, the pagans of the south, deprived of what little missionary help they had had, suffered accordingly, though actually their lot could not have been much harder than before. But during this period a new factor arose, namely, the "Scramble for Africa" among the greater European Powers, for which the "rules of the game" were laid down by the Berlin Agreement of 1885. Thus it was not long before rival imperialists, pushing inland from south, east, and west, began to converge on the Nile-Congo watershed. Stanley in 1887-9 beat Karl Peters in the race to rescue Emin Pasha in Wadelai, both parties using the opportunity to extend European "spheres of

influence" *en route*. The Belgians, having inaugurated the Congo Free State in 1885, pushed through to occupy the Lado Enclave and ultimately threw the Dervishes out of Rejaf in 1897. Meanwhile the French, having settled their southern boundary with the Congo Free State, were concentrating on the conquest of the Bahr el Ghazal, most of which was accomplished by 1896.

ALL protagonists made free use of African levies in their fighting forces, with no questions asked, although an attempt by the British to rush Sudanese troops (relics of Emin Pasha's régime) from Uganda to the Juba River in order to intercept a threatened meeting between Marchand, operating from the Bahr el Ghazal and de Bonchamps, operating from Abyssinia, led to a violent revolt which had far-reaching effect in Uganda, and during which at least one valuable missionary life, that of G. C. Pilkington, was lost.

By now Anglo-French rivalry for the honour of liberating the Sudan from the grip of the Mahdists had reached a dangerous stage, and in 1898 the Sudan nearly figured in a colonial war when Kitchener, after having captured Khartoum with an Anglo-Egyptian force, proceeded up the Nile to find Fashoda occupied by a French and Senegalese force from the Bahr el Ghazal under Marchand. Fortunately both sides saw the wisdom of referring the matter to their home Governments. The upshot was that the French ultimately withdrew their territorial claims, and the Sudan became an Anglo-Egyptian "Condominium" or, as Cromer afterwards described it, "a partnership of two, of which England was the predominant member." Subsequent negotiation ensured the ceding of the Lado Enclave by Belgium, and the Anglo-Egyptian Sudan took on its present shape.

The Southern Sudan now became a "closed" area, open only to officials, missionaries, tourists, and selected traders. Slave-trading was abolished and the Zande advance stopped. Fighting and raiding between tribes was severely put down. On the other hand, there was no repetition of the European engendered "atrocities" of the Congo Free State—there was no private exploitation of native labour, no transporting of natives from one part of the country to another to work in mines or on plantations or "concessions." A period of peace, bordering on stagnation, set in. The missions spread, but the authorities, mindful of the recent Catholic-Protestant "war" in Uganda (in 1892, a war inspired as much by Anglo-French political rivalry as by inter-denominational friction), now saw to it that the various denominations confined their missionary activities to "mission spheres"—thus the Bahr el Ghazal was predominantly a Roman Catholic "sphere," the Upper Nile "belonged" mostly to the Church Missionary Society, while the American missions were allowed to function along the Sobat River. These "spheres" still exist to-day, although there have been certain adjustments to allow for the entry of other missions, and certain areas are regarded as more or less "free."

On the whole Christian influence in the Sudan has not been as widespread as, for instance, in Uganda. The Nilotes, with notable exceptions, were found to be as unrecep-

tive to Christianity and European ways (often considered synonymous) as they had been to Islam and Arab ways. (Even now, in such a sophisticated centre as Malakal, a stark naked Nuer strolling nonchalantly through the multi-coloured crowds of the bazaars is a not uncommon sight!) More progress was made among the Azande and the much buffeted hill tribes.

Slowly an education policy was built up, which in later years gathered great momentum. But language has been a difficult problem from the beginning. The British, having taken over the lion's share in the administration of the "Condominium," even to the extent of ousting all Egyptian administrators after the Cairo riots of 1923, were characteristically punctilious about flying the two flags on all official buildings and using Arabic instead of English as the medium of administration. In the South this latter policy proved a hindrance to progress, since the knowledge of Arabic among the pagan tribes was very low, and that of the British officials not much higher. It was many years before English became general.

THE demands of the rising mission population were unmistakable. In fact their whole inclination was towards Uganda and the South rather than Khartoum and the North, with English as the medium of advancement. Progress in the vernacular was hampered firstly by the great number of officially recognized languages that had to be geared into the educational scheme (for until recent years all education was through the missions), and secondly, by the great difficulty some of the languages presented to those who wished to learn or even write them. Bari and Zande have proved to be the most manageable of the linguistic media, and the latter language has received recently a great boost in the inauguration of the Government's Zande Development Scheme. Even so, the complete Bible is not yet available in any one language, although New Testaments exist in Zande, Moru, Dinka and (Uganda) Acholi.

These same factors have acted against the use of the vernacular in administration, largely because no administrator likes to expend great effort learning, say, Bari, only to find himself transferred to a Dinka area immediately afterwards. Even so, the number of officials proficient in these none too easy languages is encouraging.

The post-war years have brought a new set of complications. Egypt grew tired of her junior rôle in the "Condominium." Demands for the "unity of the Nile Valley" became more and more clamorous, culminating in 1952 in the unilateral decision to designate Farouk "King of the Sudan"—the more immediate implications of which were temporarily removed by the timely removal of His Majesty himself. During this same period the desire for self-government had become more and more obvious in Khartoum (the sudden revival of veneration for the Mahdi and the lavish redecoration of his tomb are significant signs); at the same time there was also a strong movement for union with Egypt.

In this precarious political situation the British sought to tread warily. Readmission of Egyptian personnel into the administration on

the one hand was balanced by extensive training of Sudanese cadets for positions of responsibility in a future independent régime. In order to encourage the "Independence of the Sudan" movement, it was necessary to assure the Northerners that the *whole* of the Sudan was implicated, and that there should be no break away on the part of the pagan South. By the same token it was necessary to persuade the Southerners that union with the Moslem North would provide equal political and economic opportunities for them, and not bring a return of last century's "bad old days." For there are many old men in the North still living who once enslaved Southerners, just as there are many old men in the South still living who suffered or witnessed the horrors of the trade. So the South was being continually wooed, culminating in the present fantastic election hustings. Language policy is now being geared to the building up of a high standard of Arabic in the South.

But most Southerners find themselves in a bewildering position. With many the cry is: "We don't want the British to go—not yet! We are not ready." On the other hand, a local chief was recently deposed for acting, it would appear, too prematurely on Egypt's "unity of the Nile Valley" ideas. Elsewhere a vague belligerent African nationalism is arising, which regards all foreigners of whatsoever colour as potentially evil. Only recently some anthropologist friends of mine, who strayed into the Sudan from Northern Uganda, were accused by the Kakwa policeman who arrested them of being "Americans"! (Only a lavish gift deflected him from his intention of marching them off to Yei—about 100 miles away.) I can only compare this with my own experiences in the same area a few years earlier, where my party and I were shown over Kajo Kaji by the local police as guests!

Christians see a further problem. With the probable establishment of an all-Islam government and administration (for the number of Southerners capable of competing with their Northern neighbours is very meagre indeed), what chance will the Christian have for social advance? Already there is an all too evident colour-bar between the brown Northerners and the black Southerners, which even conversion to Islam does not necessarily overcome. Will religion be a further bar—whether official or non-official?

THE far-seeing Roman Catholic Bishop in Khartoum has been preparing for the future by arranging for Southern Christian families to migrate and settle in Khartoum; there they learn Arabic and familiarize themselves with the ways of the North. In time it is hoped that this Christian community will be able to contribute its share to the administration, and at the same time act as a doorway for the representation of Southern opinion and needs.

But other and worse dangers, worse because more insidious, face the Christian. Some time ago I was privileged to sit in on a committee at which Protestant and Roman Catholic missionaries, their own divisions temporarily forgotten, squared up to a common enemy—secularism. What could they do about it? The tale is heart-

breakingly common throughout Africa. A promising boy goes through his mission-training and emerges as a school-teacher. He is now in a position to repay the love and care the missionaries have given to his training; but, much more than that, in front of him stretch years of work for God. But the Mission, in perpetual financial difficulties, can only offer him a modest salary. Meanwhile the Government, or some local development scheme, is in fierce competition for him, and can offer him half as much again.

WHAT is he to do? And what is the Mission to do? He has a family; he wishes to raise their standard of life, because he realizes that only in this way will they be able to compete with the material advancement which he sees all around him. The chances are that he can live as a good Christian layman if he accepts the more lucrative employment, but in actual practice, in too many cases, new secular and often antipathetic contacts replace the old Christian ties—perhaps a sense of guilt helps too. In the Sudan there will undoubtedly be the temptation to pay at least lip service to a rival religion as a short cut to promotion.

We Europeans have taught the African "individualism," European civilization, and the value of money, all intermixed with our Christianity. He finds (as we do) these gods exceedingly convenient ones to worship on a short-time policy. We have also taught him politics, nationalism and our conceptions of democracy. Our own history in Africa has taught him the values we place on our political utterances; it has also taught him the great sacrifices individuals have made for their ideals. We have taught him the joy of working for the glory of God; we have also taught him the desire for wealth on the one hand and political power on the other—both to the glory of the individual. We are now witnessing all over Africa an agitation and a scrambling for these two goals as ends in themselves. At the moment the exaltation of the individual occupies the minds of our African nationalists; the exaltation of the State (or "People"), which is the psychological part of the creed of Communism, lies yet beyond the horizon. Secularism is the first vital step in that direction, because it puts the welfare of the individual in the place of God, and that step is now being taken all over Africa.

Meanwhile the Christian African in the Southern Sudan, trying to balance his spiritual and secular loyalties, trying to sort out genuine from selfish grievances, trying to distinguish the various banners under which he is being called upon to fight, needs our prayers as never before.

The Evangelistic Task in Ceylon

G. B. Jackson

AN advertisement in a Ceylon paper announcing the formation of a Buddhist Missionary Society to carry the Gospel of Buddhism to the darkness of heathen Europe, and inviting subscriptions—to the insular Englishman that may sound a little odd. He would pass it by with a shrug and a smile. But it is a symptom of a profound change in the outlook of Asia which the people of the West, whether they be statesmen or merchants or missionaries, must understand or they will make grievous mistakes.

The Asian of the post-war world not only thinks that he is the equal of the European, but he believes he represents a superior culture; that fact alone puts all our former missionary thinking out of date. He is no longer impressed by the West as once he was, and he despises those of his fellow-countrymen who have become westernized in their way of life. He is willing to learn western technics, but only because they are necessary for the survival of his culture in a world of increasing competition for markets and for food.

Ten years ago it used to be said that the Buddhist was resistant to the Gospel; that is an inadequate description of the situation in Ceylon to-day. Buddhism is increasingly thought of by its adherents as the rival of Christianity as the one world religion, and a free independent Ceylon, with a long, unbroken and uncontaminated tradition of Buddhism thinks of itself in a peculiar way as the chosen people, the guardian of the *Dhamma,* responsible for its safekeeping and for its propagation.

In a secular state such as India, the Government has no religious associations. In Ceylon, where the policy of the Government is "religious neutrality," it is free to associate itself with any religious activity; one result of that freedom is the spectacle of the Government giving increasing support to various Buddhist observances. It has become an established tradition for the high officers of state to visit the Temple of the Tooth in Kandy and make their offering at the time of their appointment to office. Cultural and religious associations between Ceylon and other Buddhist countries are actively promoted. The World Fellowship of Buddhists, centring in Ceylon, is being rapidly and widely organized. The celebration of *Buddha Jayanthi* (the 2,500th anniversary of the Buddha's Enlightenment) three years hence is being prepared for by a mounting campaign of propaganda. A great deal of popular Buddhist literature is being distributed both in English and in Sinhalese; this varies from numerous school readers and catechisms to anti-Christian tracts and booklets, the latter drawing their material largely from the writings of nineteenth-century rationalists like Ingersoll and Bradlaugh, and designed to discredit the Christian Scriptures and bring Christian doctrine into contempt. The work of anti-Christian propaganda is carried on sedulously by some sections

of the Buddhist Press; most of the writing is crude and ill-informed, though not therefore ineffective. Some of it is written by students of comparative religion acquainted with recent developments in Biblical scholarship.

A few weeks ago on the full moon of the month of Wesak, the anniversary of the birth of the Buddha, there was erected by the roadside in Moratuwa (a town which is the stronghold of Ceylon Protestantism) an immense globe of the world. The globe was illuminated from within, and slowly rotated on its axis. Surmounting the globe was the figure of the Buddha in the attitude of preaching. That was a symbol of a new mood, a new outlook in Asia. It is a mood that is not confined to Ceylon: it lies behind the intransigence of Syngman Rhee, the proud isolation of China, the independence of Indonesia, the enduring resistance of Viet Minh; it is the mood which enabled Nehru, with all India behind him, to say to America that they would rather starve than accept gifts of food with strings attached to them. It is a mood which has made our missionary methods of ten years ago as irrelevant as Bishop Heber's missionary hymns.

IT was against that background that the Christian Church in Ceylon came together in an important missionary conference on Evangelism at Uduvil in the middle of 1953. In the letter summoning the Conference its purpose was stated to be "to gather a group of about a hundred people who will spend unhurried time together, in prayer and listening and discussing, in the expectant hope that God will give them a word of direction and the constraint of specific tasl which they can share with tl whole Church in Ceylon." No le than sixty-eight of the conferen were ordained clergy, which mea that there was a certain maturi in the level of the theological thinl ing. It was called "A Workin Conference on Evangelism," an that was a true description; tl number of lectures were few; mo of the ten days were spent in grou study. This, together with the fa that the Conference was whol residential, aided the building up a fellowship of thought and spir which was greatly strengthened b the periods of corporate worshi In the course of our common thinl ing and praying, different denomi ational backgrounds ceased to b barriers and became an example t us of the variety of the manifo grace of God, broadening the ou look of each as together we pursue our goal. One of the convictior which the experience of the Co ference brought home was th necessity for this common actic in thought and prayer if th Church was going to be equal t the intellectual task which ha been committed to it in our da The Christian evangelist is co fronted with neither an effe paganism nor a disintegratin civilization, but with a youn ardent nationalism, vigorous an self-confident in its new-foun freedom; it is in a world which vitally alive that the Church called to out-think the world, an for that task sectional thinking not good enough.

Two other things were seen t be of primary importance. One wa the art of Identification, which perhaps another name for *agap* and which distinguished the eva gelist from the propagandist. Th

propagandist thinks in terms of "us" and "them," and of winning people over from that side to this. The evangelist cannot so think. He is one with the people to whom he goes; alike with them a child of God, and a sinner under the judgment of God—a blind beggar telling other blind beggars where they can find bread.

In the second place the evangelist must know the art of Translation—translating the Gospel not only into the vocabulary of the listener, but into his thought-forms and into the situation in which he is, in such a way that its relevance becomes self-evident.

THESE are not new ideas; they are a part of the Gospel itself. When the growing boy discovers how an oxy-acetylene lamp works, what he discovers is of no importance: it is already known. But the fact that he had discovered it may be a landmark in his career determining his future. So our discoveries at the Uduvil Conference were not in themselves important, but they are important to us because God spoke these things to us and, being together, we were able to hear them with a clarity and a conviction that we had not known before.

But Identification and Translation are two of the most difficult tasks of the Christian Church in the modern world. We are accustomed to speak about the difficulty of communication between the Church and the pagan population of England. The situation is similar, but the gulf is deeper, in a country like Ceylon. In England the whole people share a common tradition which has many roots and associations in a common religious heritage, so that at the Coronation we are all brought together, Christian and pagan alike, in an emotional bond which is partly religious, partly racial, partly a memory of a shared history. That is the thing that binds us together, making us members of one another within the life of the nation. In Ceylon all the occasions for those deep social experiences and memories are deeply buried in Buddhist culture, and the aloof Christian, like his third-century prototype, not only finds himself accused of a lack of patriotism, but, what is far harder to bear, he knows that there is truth in the accusation. Buddhism is an essential part of the culture and the history of the Sinhalese race, and to accept Christ is to count as dung many things that are in themselves lovely and of good report. When the Sinhalese convert discovers that his choice involves a certain measure of social ostracism, and that men cast out his name as evil, and separate him from their company, he may have the grace to leap for joy knowing that his reward is elsewhere—but the problem of identification with his fellow-countrymen has become one of infinite difficulty. The growing faithfulness of the Christian to his way of life on the one hand, and the growing pride in the history, culture, religion, and literature of the country which are the characteristics of the modern Sinhalese renaissance on the other, have created a gulf across which communication is difficult, and when occasionally a message gets across, it is not always understood.

How is the Church to re-establish and maintain that essential community of life within the nation, without which it will itself remain in the perilous isolation in

which we find it to-day? One thing became increasingly clear at the Conference: Identification is something which can only take place at the level of the congregation, never in the realm of committees and conferences. The Church Committee or Synod becomes the mouthpiece of the Church's vested interest: its vested interest in school management over against Government; its vested interest in spheres of pastoral responsibility over against other denominations; its vested interest in an ideology over against the non-Christian community. But Identification and Translation are the antithesis of vested interest. It is always a matter of being alongside, instead of over against. That can only happen between persons. As we are saved by a Person, not by an organization, so we can only communicate the message of salvation by a contact which is personal. In other words, evangelism cannot be carried out by a committee or an organization (even though that organization is a church); it is an adventure of friendship, an expression of *agape*.

As we met in conference at Uduvil we prayed that God would give us the "constraint of specific tasks"; we found it in the need for identification and translation at the personal level in many points where the Church and the world make contact: on the Christian frontier in government offices where more than anywhere else the Christian in Ceylon confronts the world; in the need for a deeper Christian witness in the ministry of healing; in study and action in political and economic affairs; in a deeper awareness of and sharing in the modern cultural renaissance in Ceylon. In the months that have followed the Conference there has been a growing volume of experiment along these and similar lines. Of their success and failure it is too soon to speak, but at any rate we know in what direction we must move, and we know that we must move together.

UNIVERSITY YOUTH GIVE SUMMER TO CHRISTIAN VOLUNTEER WORK

Twenty-five Christian university students from Aoyama, Keio Waseda, and Tokyo Union Theological seminary helped construct 200 feet of sewer in one of Tokyo's slums this summer. They worked at their own expense, though the ward office supplied materials. Street meetings were held and at one meeting seven decisions for Christ were made.

Thirty-five Waseda university Christian students provided volunteer work for twelve days in flooded Kyushu during their summer vacation.

(*Japan Christian Activity News*, NCCJ, No. 25, Oct. 1, 1953.)

The Christian Front in British Honduras

F. G. Harrison

SOMETIMES called the Cinderella of the Commonwealth, the comparatively little - known Colony of British Honduras is situated in Central America. Its eastern shores are washed by the Caribbean Sea. It is bounded to the north by Mexico, to the west by Guatemala, and to the south by the Republic of Honduras.

The country is about the size of Wales, flat and swampy in the central and northern districts; but hilly and rugged to the south. Frost and snow are utterly unknown. The temperature averages 80° to 85° F. most of the year, and the humidity is great. A dry season extends from January to April, after which rain falls in increasing volume until August, when it again gradually decreases. Hurricanes in season sweep the Caribbean, but rarely strike the Colony. If they do, it is a disaster of the highest magnitude. The fear of them, however, is always present.

The population, some 70,000 in all, is mostly English speaking, though several thousand Spanish-Indians use the Spanish language. The majority are of Creole extraction. Many are descended from slaves shipped to the West Indies in the bad old days of the slave traders. Alongside these, there are some few English, American, and Asiatic officials, tradesmen, and settlers. Colour-bar does not exist. The races mix and marry without interference. Consequently individuals exhibit every hue from ebony-black to slightly off-white.

About half the people live in Belize, the capital of the Colony. The city is built on either bank of the estuary of the Belize River, and is completely encircled behind by a belt of mosquito-engendering swamp.

Communications with the rest of the country are chiefly by sea or river. Two main roads do exist out of Belize, one to Corozal in the north, and the other eastwards to El Cayo; but neither is good. Others have been constructed in the districts, and more are either projected or in the course of building; but the various systems are not linked.

The country is rich in all kinds of timber, and is the home of some of the finest mahogany in the world. This, together with the production of chicle, the basis used for chewing-gum, and citrus fruit growing, are the main industries.

Houses, stores, schools, churches, offices, are almost all built of wood and finished with corrugated iron roofs painted bright red. In Belize, most are raised on piles six or eight feet from the ground as a precaution against flooding. The dwellings used by Americans and Europeans are equal to standards anywhere; but many of the native homes are primitive in the extreme. A system of open drains is the curse, and problem, of Belize itself. There are excellent shops, goods are obtainable in plenty, and food is abundant.

The average Honduran has little ambition. He is content to bask in the sun, and is an inveterate gambler. He will work long enough to provide his often numerous family with necessities for a

day or two; and then he will bask again. Therefore, he is quite content to put up with conditions which would be the despair of other folk; but he could, if he would, considerably improve his state.

The minority is cast in a different mould. They have worked hard, attained high positions in government service, police, and other employ, live with every civilized refinement, and are reliable and efficient.

It is against this background that Christians of all denominations labour to advance the Kingdom of God.

PEOPLE in British Honduras are almost wholly nominally Christian, and all the major branches of Christian teaching are represented there.

Probably the largest group is the Roman Catholic. They possess a cathedral and several churches in Belize, besides centres in all the other centres of population. There is a large convent in the city, and a considerable number of priests and religious orders are continually at work. Besides large junior schools, they staff and maintain a senior school and an important training college. Most of those in high authority are Jesuits of North American origin.

Next in order of numerical strength is the Anglican diocese of British Honduras with its bishop resident in Belize, the cathedral-church of St. John the Baptist on the south side of the river, and the parish-church of St. Mary on the north.

St. John's Cathedral was built of ballast bricks early in the nineteenth century, and is the oldest non-Roman place of worship in Central America. It has been the scene of many historic events, including at least two coronations. It was here that the kings of the Mosquito Indians, some of Britain's staunchest friends in those parts, came for their hallowing. The ceremonies were carried out in all essentials as were those recently in Westminster Abbey.

Almost all education is in the hands of the denominations. The Anglican Church provides two excellent high schools, St. Hilda's for girls and St. Michael's for boys, besides two large primary schools in the city, each taking about 700 scholars. Some twenty others are maintained in the villages and districts up and down the Colony.

Methodism forms the third largest group, and is very active and progressive. A beautiful modern chapel serves as headquarters in Belize. Wesley Training College is of the highest standard, large, well equipped, and influential. There are also many worthy primary schools under their control, both in the city and throughout the districts.

Other denominations exist in lesser numerical strength. Outstanding amongst them is the sect called the Nazarenes. They have a very pleasing centre in Belize and two resident ministers. A fine achievement lies to their credit in the north, where they have provided extensive hospital and medical facilities. Their tenets are similar to those of the Baptists, and they adopt a strict standard of personal conduct. Also at work are the Salvation Army, the orthodox Baptists, Seventh Day Adventists, and a congregation of the Scots Kirk which has a long history of courageous achievement second

in length only to the Anglican Church.

The response to all these efforts is heartening. Almost all Hondurans belong somewhere, and a comparatively high percentage is active in support of the churches. They display plenty of enthusiasm, and there are many fine examples of faithful service and loyal devotion in the cause of Christ.

The Roman Church, and to some extent the Anglican, stands aloof from any attempt at close co-operation; but most of the others try hard to work side by side, effectively and harmoniously. In 1952, and again in 1953, Belize was the scene of a combined procession of witness and open-air service on Good Friday. Literally thousands of people took part, and the occasion will live long in their memories. Anglicans and Free Church join, as they did in the above, in furthering the work of the British and Foreign Bible Society. Ministers of the Free Churches meet regularly for prayer, discussion, and to promote common action. Unofficially, most Anglican clergy favour the movement.

In common with missionaries everywhere, the Churches in British Honduras have to face problems peculiar to the country in which they labour.

Natural indolence is the fault in the native which gives rise to many evils. He is indolent in mind as well as in body, and his great desire is to live easily. Consequently, he has little regard for truth or honesty if he decides that either stands in the way of gain. He will steal if he has an opportunity. If caught, he will hand back his spoils with a cheerful grin. Other people's goods are fair game. The tragedy, and a large measure of the problem, is that the children learn quickly, and are often not discouraged, from doing the same. The prospect of something for nothing makes the native a keen patron for the numerous lotteries organized everywhere. Time and again the very last dollar is squandered away in this fashion.

Morals are terribly lax. One reason for this lies in the past. Unscrupulous slave-owners encouraged their slaves to breed rapidly and promiscuously, thus adding to their wealth. Such a tradition, once established, does not die easily. Another is the appalling conditions of overcrowding, which are still far from being remedied. Friends will readily exchange partners several times in a lifetime. The illegitimacy rate stands generally at 50 per cent., in some areas even higher.

THE marriage laws at present in force for the Colony do not help the situation. A couple seeking lawful union have only to attend before a marriage officer, all clergy being such, make a declaration that no impediment exists, and the ceremony can take place immediately. Nothing corresponding to a residence qualification, banns, or licences exist. Minors, under 18, need to have the consent of their parents; but they can marry at 14. At the present time, less than half of the couples living together as man and wife do so in lawful wedlock. The others simply see no necessity.

The economic situation is depressing; and there are many examples of poverty degrading in the extreme. There is no National Health Scheme, and those unable to afford medical attention have to do without. Neither is there effective relief for the aged, the widows,

orphans or unemployed. The Churches make prodigious efforts; but they can touch only the fringe of the problem. It is here that the numerous friendly societies play a very important part in the life of the Colony. Their members are required to accept a fairly high code of personal conduct, and there is a religious background to all of them. It is true that they appear to be shot through with superstition, and that strange ceremonial, secret signs, and mystic symbols are characteristic of them; but, on the whole, their influence is good. They provide a ready means of gratifying the native's love of parade; and all, at least annually, attend one of the churches in a body to "seek a blessing."

A further and increasing problem is that of Communist infiltration and propaganda. Guatemala, which has a pronounced Communist bias, is a neighbour with a grievance. For long years she has claimed British Honduras to be her territory by right; and relations are often strained. The vast majority of British Hondurans are loyal to the Crown; but a vociferous minority seeks to exploit every difficulty and to foment trouble. These find their encouragement over the border. Recently there have been Communist-inspired attacks against Church leaders in a section of the local Press.

Such, then, is the Christian front. What of the future?

It is clear that a tremendous opportunity, and responsibility, confronts the Churches. In the virtual control of education, they have a most potent weapon to their hand. In the Government, they have an authority which gives them every assistance and co-operation; and with which their relationship is of the most cordial kind. In the people, they have material which is not hostile to their efforts, but ready and willing to listen to their words. Truly they need a great deal of persuasion to make the effort to put Christian principles into action; but they will at least listen. They have a country which has great potentialities, and which is being gradually developed. New industries are being introduced, communications improved, housing conditions bettered, and progress made in many other directions.

TWO great needs press on all the Churches—men and money. Natives give as freely and as generously as they are able; but their means are pitifully limited. Some of them have been trained for the various ministries; but this cannot be done effectively in the Colony and is a costly business abroad. A large proportion of the clergy have to be brought in from elsewhere, sometimes from America, often from England. Much good money has to be used for passages. All denominations have to depend on substantial help from overseas. When this problem, perhaps the hardest of them all, is solved, steady and lasting progress will certainly be made. If it is not, the Christian denominations will be faced with hard decisions involving retrenchment. There is unlimited scope for prayer and sacrifice.

Behind the Headlines in British Guiana

Deryck U. Adams

PERHAPS never before has so much attention been focused on this solitary, isolated British territory in South America, as during recent weeks. During the sixteenth and early seventeenth centuries many explorers were attracted to those shores in search of the vast wealth of the fabled city of Eldorado. As long ago as 1616 Dutch merchants settled in what is now British Guiana, and at Kyk-over-al on Fort Island, in the Essequibo River, can be seen the ruins of the fort and depot they erected.

Early English attempts at settlement met with reverses. A settlement established by Lord Willoughby in Surinam (Dutch Guiana) in 1650 was captured by the Dutch in 1667.

Holland, France, England and Portugal all exercised dominion over the three Guianas with varying fortunes, until 1796, when, during the war of the French Revolution, a British fleet setting out from Barbados captured the three colonies. Restored to the Dutch in 1802, they were again in Britain's possession the following year, and what is now British Guiana was finally ceded to her in the Treaty of Vienna, in 1814.

The first attempts to establish missionary work by any of the British societies were as unsuccessful as the early attempts at settlement two hundred years before. In the case of the first Methodist missionary, John Hawkshaw, who landed on September 30, 1805, within two or three days he was on his way back to Barbados. When he sought permission from the Governor of Demerara to commence his work, particularly to instruct the slaves in Christianity, Governor Beaujon peremptorily ordered him to quit the colony by the vessel which brought him!

God had His messengers already there, however. The London Missionary Society was already established and vigorously at work, and at the same time two negroes who had been converted under the preaching of Dr. Coke, in Antigua, and who had travelled to Guiana in search of work, were holding open-air meetings, and laying the foundations of a Methodist society. So successful were their efforts that when the second attempt to station a Methodist missionary was made, and Thomas Talboys, the soldier-preacher from Trinidad, arrived in 1814, he found a society of seventy-one persons, already established.

Why, it may be asked, should a country, colonized so long, and in which the Christian Church has been actively at work for 150 years, be so undeveloped, so sparsely populated, and so poor as Guiana appears to be to-day? Guiana, an Amerindian word meaning "The Land of Waters," is a country as large as the British Isles (excluding Ireland) with more rivers than roads. The great majority of its cosmopolitan population of 450,000 (no more than the city of Bristol) live in Georgetown or along the coastal belt, which is below sea level.

Sugar has always been the staple industry, and relatively little has been done to tap the mineral resources, harness the water power, or work the great forests that cover

three-quarters of the land. It is true, however, that during recent years bauxite has been mined on a considerable scale up both the Demerara and Berbice rivers; rice has become an increasingly important crop and export, and the lumber industry has been developed. Indeed, there was a real hope and expectation that there might be very material industrial expansion during the next ten years.

The serious population problem was due to the fact that over a long period of years there was no natural increase in population, due to unhealthy conditions, bad drainage, and the prevalence at one time of yellow fever, and afterwards of malaria. To appreciate the situation fully, it has only to be pointed out that although between the years when slavery was abolished, and 1917, when the last batch of East Indian immigrants arrived, the colony had admitted more than 430,000 colonists from India, Africa, Madeira, China, and other places, the population was 309,000 in 1911 and had shrunk to 307,000 in 1921. With improved health conditions, and now that D.D.T. has proved its usefulness against the disease-carrying mosquito, there is a steady natural increase in the population.

To one who has lived and witnessed in Guiana over a period of years, and who came to love its friendly, peaceable, hospitable, and long-suffering people, it is indeed strange and sad to read and hear of so many acts of intolerance, race hatred, and disloyalty. Freely elected representatives of the people have been intimidated, and molested, simply because they did not share the political views of the majority party. Race hatred and prejudice have been stirred up to serve political ends in this land of many peoples, where they were accustomed to live in peace and concord.

IT is true that there was intolerance in the early days, but that was on the part of the slave-holding sons of Britain, who seemed to forget the elementary principles of British justice and liberty. They did all in their power to hinder the spreading of the Gospel among the slaves. It was then the white mob which would besiege the home of a missionary and threaten his life. The work of the two societies already mentioned was bitterly opposed by the majority of the Whites. Shortly after the death of Smith, the Demerara martyr, they submitted a petition to the Court of Policy (the legislative body for Demerara) for the "expulsion of the missionaries" at present in the colony, and the exclusion of "any missionary preacher for the future." They further suggested that endowed clergy should be placed in the several districts at the expense of the proprietors, so that some formal provision for religious observances might be made, and the intrusion of the missionaries made to appear superfluous. This policy was carried out, and seven Anglican, and five Scottish (Presbyterian) ministers were settled in the twelve parishes into which the colony was then divided. The success of this policy is sad to recall in these days of better Church relationships, but a competent witness, resident in the colony a quarter of a century later, says: "The hatred of the planters for the missionaries arises from the latter mingling more with the Negroes and taking a greater part in their

concerns than the stationary clergy did."

It was among the West African slaves that the missionary societies started their work, and the opposition of the Whites only served to strengthen the bond of gratitude and confidence established between the missionaries and the slaves. To this day the great majority of the members of both the Congregational and Methodist Churches are of African descent.

EMANCIPATION brought in its train a labour problem for the planters, and a great challenge to the missionary. The enterprising planters introduced to their estates a large labour force from the Far East, most of whom came from India. It was at first thought that Hindus and Moslems might prove more open to conversion in their new surroundings. What disillusionment and disappointment was to follow! Down the years the East Indian population has steadily increased until to-day they form the largest single racial group in the colony, approximately forty-five per cent. of the whole. This fact is not without significance in understanding the present crisis in Guiana. Perhaps the evangelization of the Indians has never been undertaken whole-heartedly and courageously enough. Some churches have thought it necessary and best to establish separate missions to meet the need of the Indians, while others have proclaimed the Gospel in English at all times and been content to welcome into their flock any persons of any race who might respond. However the question has been approached, the response has always been disappointing, and more and more Hindu temples and Moslem mosques make their appearance alongside the places of Christian worship. Although there must be some 200,000 Indians who are making Guiana their home, the number of Christians among them can only be counted in hundreds, rather than thousands. While on the one hand it is true that many of the Indians have been quick to take advantage of the educational facilities provided in the first place by the Church, and now under a system of dual-control in which the Churches and government co-operate, and have thereby equipped themselves to fill leading positions in government, the professions and commerce, it is equally true that among the Indians on the sugar estates more illiteracy is to be found than among the other races. It was just here that Dr. and Mrs. Jagan started their communistic teaching and looked for whole-hearted support. The People's Progressive Party is said to include nationalists, grievance-ridden intellectuals, workers and malcontents. Among the thirty-seven per cent. of the electorate who voted in their favour would be a large number of East Indian sugar workers.

The present writer has long felt that not only in respect of the work among this important section of the community, but in respect of the whole work of the Church, our witness has been too limited for too long. This may have been partly due to lack of vision, and a too-easy acquiescence with things as they were, partly to lack of resources. The fact remains that over a period of years the Church has been losing touch with the masses. In all except the Roman Catholic Church, the proportion of women in membership ha

rapidly increased, while the men have turned to politics, in the hope that it might lead them to the realization of their material wants, if not prove a short cut to the Kingdom of God. Disillusionment and disappointment undoubtedly stare some of them in the face already. Can the Christian Church meet the challenge of the hour? Can she proclaim by deed and programme, as well as by word, the full Gospel of Jesus Christ, which alone recognizes the worth of the individual, meets his need, and fits him to play his part as a citize who is aware of the social implica tions of Christianity?

Much has been achieved, s much more remains to be don Development, more employmen better housing, higher and mo technical education there must b May the missionaries of to-da show themselves, and be recognize as the people's best friends,becaus they have their every need at hear and are able to lead them to Hi in whom alone "life and light an joy are found."

Queen of the Dark Chamber

Queen of the Dark Chamber is the story of Christiana Tsai, as told to Elle Drummond, and illustrated with drawings by Ellen Drummond (Moody Pres 1953, $2.50). It is a heartening book to read in these days when one is apt t become discouraged over the results of the past century of missionary work.

Christiana was one of twenty-four children of an influential official of Manch days. She was born in Nanking and studied in mission schools first in Nankin (Mingdeh) and then in Soochow. Against great opposition in her family sh became a Christian, and then throughout a fruitful life bore Christian witne both to her own family and throughout China as an interpreter in Stewart evangelistic meetings. The quality of her Christian witness is vividly shown i its effect upon her own family. When Sixth Brother, who had angrily torn u the first Bible she had brought into the home and remained adamant against th Gospel for many years, finally became a Christian, she was able to say, "In al fifty-five of my relatives, adults and children, have become God's children an expressed their faith in Jesus. I have never been to college, or theologic seminary, and I am not a Bible teacher; I have only been God's "hunting dog I simply followed at the heels of my Master, and brought to His feet the quarr He sent me after."

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Pastoral Integration with the Community

David S. Goodall

EVERY now and then an advertisement appears in the Press showing a picture of a smartly dressed man, with a city hat and a brief-case, stepping forward to be at your service. Despite his appearance, he hasn't come to sell you anything. He is touting neither toothbrushes nor tracts, furniture polish nor football pool coupons. He really is at your service. If there is sickness in the house, or an accident has crippled the bread-winner, or especially a bereavement, he is the first person there, bringing sympathy and help of a most practical kind. Is he the minister? Not on your life. While the minister holds his hat in the drawing-room, or is left reverently to pray alone beside the sick-bed, the "Man from the Insurance" is in the kitchen working out the benefits and making arrangements for their speedy and convenient payment. There is no need to ask who is the most familiar and trusted visitor in scores of houses in every street. His profession gives him the unchallenged right to inspect, probe, criticize, and advise the private lives of hundreds of people who would die rather than visit the confessional or be seen to call at the Manse.

Now discerning Christians, and especially those whose profession gives them no rights whatsoever and only a few rare privileges, will know what is wrong with that picture. It is pardonably true to life, and insidiously false to the real nature and merits of a genuine pastoral ministry. But it compels an irresistible question. Supposing a minister were to take on an insurance agency, to help him in his pastoral work. Would it be merely a financial help at the expense of his leisure, or could it be an extremely important piece of pastoral and evangelistic work in its own right? There are, of course, serious economic reasons for this sort of question, but let's consider it for a moment as a question of strategy and not of economics.

There is a modern tale of a city parson who tried in vain for many years to get "under the skin" of a down-town community. He visited, he preached, he prayed entirely without result; the people passed him by. But one day by accident he stumbled on the real centre of life and gossip—the little old tobacconist and pawnbroker at the corner. Everybody went to "Uncle's" for information, help or advice. "Father Williams" was a stranger to be politely avoided. "Uncle Joe" belonged to everybody: he could not do without them nor they without him. I believe that the outcome of the discovery was a firm and mutually profitable friendship between the two "priests." But supposing the pawnbroker had died and the parson had bought his business. What miracles of leavening might not have taken place in the lump of that downtrodden community—or is it impossible to seek the Kingdom of God *and* get 15 per cent. on your loans at the same time?

The writer, who is officially an ordained minister of the Word and Sacraments, is also engaged in as

sordid, if not as romantic, a business as the pawnbroker's. The milk industry is just "big business" at its higher levels, but at the bottom end it is based on human contact and personal relationships, and it offers as good an opportunity as either of the occupations I have already illustrated for meeting people on the level of human need.

To the obvious questions about it, only obvious answers can be given. "Don't you find it takes up too much of your time?" "I find running a church is a full-time job, without trying to run a business as well; however do you manage?" Well, the writer doesn't manage. It does take up too much of one's time. It is perfectly true that a man can give only half the attention to two interests that he could give to one, if he were so minded. That is not only true but trite. And if the Church does need "running" (or should one say "running round"?), then it probably will make insatiable demands on its servants. But the demands of ministry are in any case insatiable, and the man who is satisfied with keeping the ecclesiastical machine turning smoothly hasn't really enough to do. The question is not "How to keep the wheels turning," but "Where to meet and beat the devil"; the battle shifts constantly here and there, and the good strategist doesn't spend all his time in the Stores.

Or again, "I expect you get to know people much easier, don't you? doesn't it help you to get *integrated* with the community somehow? Being *in touch* with them, I mean." Oh yes, we are integrated, all right. When Mrs. X says, "Leave me this week, and I'll pay two weeks next week," we know that it is the fortnightly "rent-man" with whom we are being integrated. And when Mrs. Y comes angrily to the back door at lunch-time and wants to know what we mean by forgetting her milk again—("That's the third time this week, Mr. Goodall")—we achieve the reassuring certainty that we have made ourselves indispensable to the neighbours at last.

NO, it is not difficult to become integrated with the community. Only God finds it hard to become Man. But to become integrated and yet be "holy"; to be separated to the Word and Sacrament without being able to let go of the flesh which the Word became; to take seriously the tension between forgiving one's debtors and satisfying one's creditors—of *course* it's impossible to do all this adequately. The more deeply involved the Christian becomes in worldly problems, the more likely he is to forget the motives which inspired him and the faith which was his shield. But it's no more impossible a task than the original miracle of grace: that is the pattern for this kind of strategy.

There are, of course, special circumstances here, which make undesirable any generalizations from the writer's own experience. Even if it were possible to say (and it is not) that this experimental pastorate was a success, it would not follow that it would succeed in other types of area. Not only pastoral conditions, but trading conditions also, are quite different in urban and suburban districts.

This village is a close-knit, isolated community of some size—well over 1,000 persons—and is surrounded by a number of much smaller hamlets and scattered cottages. We serve many of these,

and the difference between the "inner" and "outer" rounds is quite interesting. Outside the village, we are in "truly rural" land. Our van is probably the only daily caller at many of our customers' doors. The weekly money-collecting tour is almost a social round, a very leisurely affair in comparison with the high speed at which delivery is made. (Fifty-sixty miles a day is the average for the outer round; it takes about seven "man-hours" to deliver the milk but nearly fifteen to collect the money once a week.) Here is a new solution to the pastoral difficulties of a scattered rural church. It is an accidental solution as far as the writer is concerned; it was not until we had been here for some time that the round grew to its present size. And it ought to commend itself much more naturally to the parish-centred Church of England than to our eclectically minded Congregationalists. (Any strong young priest who fancies an unofficial rural deaneryship should apply to our office between 8.30 a.m. and 12 noon!)

BUT inside the village it is different. Here we all live on top of one another; "Gran" lives down the road, and everyone in between is either cousin or aunt. The buses go twice a week to the shops and the pictures, and once to market on market day. Personal relationships are normally tense, and it is difficult for a stranger not to take the tensions more seriously than they really deserve. Ideally, the priest should be above it all—able to mediate a heaven that is infinitely larger and freer than the narrow bounds of the village. Yet the "high" Anglican vicars have been notable failures here. Many of the Congregational ministers have not been happy, and the most popular in both Churches have been among those who most clearly have identified themselves with the tiny world of village life. Of course, popularity is an unreliable criterion of effectiveness, especially in the ministry. In fact, popularity may turn out to be one of the risks of this strategy of "identification," instead of one of its advantages. But there is little cause for doubts of the rightness of this strategy. "When in doubt, do as Christ did"; though He was admittedly unique, yet He was after all made Man. Though He was, we suppose, able to bear the frustrations of being human more successfully than ourselves, the significant thing is that He did bear them, and there is no evidence that He bore them more easily than we can.

One of the difficulties of discussing a "fringe activity" of this kind is its one-sidedness. If the frontiersman is asked for his account of the battle he will have some interesting tales to tell, but he will appear to be quite ignorant of the fact that the General Staff has also been working. So any light on this kind of experiment, that may be thrown by those involved in it, is bound to cast a shadow on the regular "separated" ministry that was never meant to be cast. Therefore let me reaffirm my debt, past and present, to that ministry and my certainty that it will always be the normal from which local and occasional variants need to be made. There is one Gospel and one Faith, and not more than three orders, as a rule, in respectable Churches, anyway. But the wickedness of man is infinitely variable, and the Church which wants to redeem this generation as well as the last one must

be prepared, like her Master, to seek it and not just wait for it to turn up.

There is nothing more to this particular search-party than to any other of the many present-day attempts to win men for Christ; the more spectacular the attempt, the less likely it is to bear fruit. But if it seems (as it does to the writer), that there is something akin to tight-rope walking in this business of being "in the world and not of it," let it be noted that th man on the rope is in no position t examine its fastenings; all he anxious to do is to get to the othe side, and his burden with him. An the kind of help he needs is n applause (still less, criticism), b prayer. As the elders of the chap used to say when a young preache began to falter: "Lift him, brother lift him!"; the answering choru of "amens" would be worth sacrament to the minister in need.

Campaigning in Barbados

The "Methodist Recorder" reports that in Barbados recently there was united effort by people of different races, colours and denominations. An evar gelistic campaign in conjunction with the Latin American Mission was held i the famous Kennington Oval, the ground of the West Indian Test matches. was sponsored by the Barbados Ministerial Association, and was a united effo in the fullest sense. The team of evangelists, five in number, represented thre denominations. There are seven denominations in the Association. In the grou of workers there were white, brown, and black folk. There were people from th United States, England, British Guiana, Jamaica, Trinidad, and Barbados. Ther were Methodists, Moravians, Baptists, Salvation Army officers, Lutheran Presbyterians, Church of the Nazarene, Church of God, but all such distinction were forgotten as they banded together in a united front to convert Barbados t God. From the beginning the response was great, but as the campaign cam to its closing stages the response was greater than all expectations. It is estimate that on the final night there were some 12,000 people crowded into the cricke ground. Over seven hundred men and women of all colours and from a sections of the island population responded to the call to give their lives to Chris

The Intricacies of the Near East Situation

S. A. Morrison

THE Near East to-day is dominated by a strong emotional complex against the Western Powers. The policy of Great Britain, France, and the U.S.A. is viewed with the profoundest suspicion. To appreciate the origin and intensity of this sentiment it is necessary to cast our minds back to the events of the period since the close of the first world war. At that time the Arab countries, liberated from centuries of Turkish oppression, anticipated the enjoyment of independence and unity, but instead were subjected to Mandates or other forms of foreign control which split up the Near East into fragmentary political units under British and French influence. The ensuing struggle for independence and self-determination resulted not only in the development of a spirit of extreme nationalism, and of an attitude of hostility towards the Mandatory Powers, but also, in certain cases, in a reaction against Western civilization and culture, and a reversion to Islam as the source and inspiration of Arab unity.

Anti-Western Trends

To this anti-western trend was added all the bitterness engendered by the Palestine debacle of 1948/9. The policy of Great Britain, the U.S.A., and the United Nations in supporting the establishment of a Jewish National Home, and the setting up of the State of Israel, aroused the resentment of all Arab countries, and the utter failure of the Arab armies in the consequent fighting only added fuel to the flame. The complaint was made, not without justification, that it was the cessation of hostilities twice imposed by the U.N. which was responsible in part at least for the Arab defeat.

Because of the events of the past three decades, all foreign intervention in the Near East is to-day highly suspect. This accounts for the extreme sensitiveness of all Arab countries on questions affecting their national sovereignty, and the difficulties involved in reaching an agreement on the question of the oil refineries at Abadan, or the Suez Canal problem. There is a complete lack of trust in the policy of the Western Powers, and it seems probable that the present state of mind will continue until a satisfactory solution has been found to the problems of the Arab refugees and of the future of Palestine. This distrust is evidenced in the suspicion with which even Point IV Technical Assistance, or the cultural activities of the U.S. Information Service and the British Council are regarded.

Resuscitation of Islam

The resuscitation of Islam in the Near East has not spelt a spiritual revival. Rather it has been a turning to the religious, cultural, social, and political elements within the all-comprehensive system which is Islam, with a view to finding in them a force with which to withstand the political and cultural penetration of the Near East by the West. Official emphasis has been

on Islam as the cultural influence binding together all Arab countries, and as the basis within each Near East country of national homogeneity. Proposals have even been put forward for the adoption of the Sharia law as a more appropriate legal system for Arabs than the Napoleonic codes now in use. This period has witnessed the widespread extension throughout the Near East of the Young Men's Muslim Association, and later of the Muslim Brotherhood, bodies whose political and religious activities are so closely interwoven that they cannot be separated.

WHEREAS in the early 1920s the West was looked upon as the symbol of civilization and progress, and most political leaders were convinced that it was through the education, scientific knowledge, technology, and culture offered by the West that the advancement of the Near East could best be promoted, as a result of the revulsion of political feeling it is now commonly maintained that Western civilization is hollow, and that, while the Near East may benefit in many respects from the adoption of certain elements of Western technology and culture, the source of its inspiration must rather be sought in the Islamic faith and in Arab civilization. Amongst the Westernizers were some who favoured the disestablishment of Islam and the separation of religion and politics though recognizing the value of religion in private life. The other group aimed at strengthening the grip of Islam on the life of the country. Between these two schools of thought tension still exists, with sometimes the one group in authority and sometimes the other, thus resulting in a constant vacillation in policy. Both groups, however, are of one mind in their opposition to any form of Western political influence.

The movement within the Near East for united action against the West produced, among other results, the formation of the Arab League. There have also been plans for the fusion of some of the fragmentary political units into larger groups, e.g., the Fertile Crescent plan, and the scheme for a Greater Syria. But behind a façade of unity deep cracks have been revealed due to dynastic rivalries, struggles for political influence, and economic competition. Whereas the idea of a united Arab empire or of an Arab federation has not been lost—and some even dream of a Muslim *bloc* including Pakistan and Turkey—the loyalty of others is mainly directed towards strengthening the local national unit, be it Syria, Iraq or Jordan. Nationalism, in its extreme and intense form, is characteristic of all Near East countries.

The Problem of the Arab Refugees

It is only against this background of a local patriotism that it is possible to begin to understand the complexities of the Arab refugee problem. To many observers in the West the simple and the generous solution to this problem is for the U.N. to contribute on a liberal scale to the re-settlement of the refugees in the Arab countries bordering on Palestine. The qualifying rider that such re-settlement is without prejudice to the legal rights of the refugees to repatriation or compensation is merely added to make the scheme more palatable to the refugees and

to the Arab States. Hitherto few have recognized the deep-rooted desire of the Palestinians to retain their identity as a community, and the tension that continues to exist, on political and economic grounds, between them and the peoples of the countries in which they are now scattered.

Beyond question, the majority of the refugees would prefer to return to their own homes, and not a few would vote for this, even if it meant becoming citizens of the State of Israel. They know well enough the dissatisfaction now felt by the Arab minority in Israel with its present status. But their traditional loyalties are strong, and they have no wish to be distributed over the Near East as citizens of the Lebanon, Syria, Iraq, Jordan or Egypt. For economic, and still more for political reasons, large-scale repatriation of the Arab refugees within Israel may be inadvisable, but the refugees can see no reason why the price of the establishment of the State of Israel should be the wiping of Palestine off the map of the world. A large proportion want to have their own country as originally envisaged in the Partition Scheme, even if, for economic or other reasons, an autonomous Arab Palestine would need to be linked to Jordan or to a larger federation of Near East States.

The implementation of this plan would involve the surrender of territory now occupied by Israel, Jordan and Egypt, and the refugees have, on the basis of experience, reached the regrettable conclusion that not only the Western Powers and Israel but the Arab States also approach their problem not so much from the angle of justice and equity, as from that of their own strategic, political, and economic interests. It is a common mistake to imagine that the representatives of the Arab States at the U.N. voice the opinions of the refugees. This is only a partial truth. On many points the aims of the Arab States and those of the refugees diverge, and one of the most deep-seated grievances of the refugees is that neither in the Near East nor in the U.N. are they allowed to give expression to their convictions about the future of their own country.

THE belief is growing in Arab circles that the U.N. is prepared only to recognize a *fait accompli*. Time and time again the State of Israel has ignored or over-ridden a resolution of the U.N. and has been allowed to have its way. Thus confidence in the impartiality of the U.N. has been largely destroyed, and fear of Israeli intransigence and of its expansionist policy with the backing of the U.S.A. and possibly Great Britain has become almost a fixation in Arab minds. To the Arabs it appears that only a second round can settle the Palestine issue, and talk about another trial of strength is spreading. This, in turn, gives ground to the Jewish fear that the Arabs will attempt once more to "drive them into the sea," and intensifies their intransigence.

The Problem of Arab-Jew Relations

Some way out of the present impasse in Jewish-Arab relations is urgently needed. The longer the existing deadlock continues the more the physical and psychological conditions of the Palestine refugees will deteriorate. The financial position of Israel is pre-

carious, and the threat of bankruptcy lurks over the horizon. The Arab States, for their part, are spending more money on armaments than they can really afford, and their attention is diverted from urgent internal economic and social problems that are clamouring for solution.

The proposal of the U.N. General Assembly that the States chiefly concerned, i.e., Israel and the Arabs, should take the initiative in reaching an agreement discloses ignorance of the intensity of Arab feelings and their profound sense of the injustices inflicted by the U.N. itself. If any progress is to be made the lead must come from the U.N. or the Western Powers and it is unfortunate that the U.N. has divided responsibility for solving the problem between U.N.R.W.A., the Palestine Conciliation Commission and U.N. Technical Assistance. The various aspects of the Palestine question are so inextricably inter-connected that none can be satisfactorily solved apart from the rest. One indispensable element in a peace settlement must be a firm international guarantee of the frontiers as ultimately defined. Apart from this nothing would contribute so much to stability in the Near East unless it were a radical change in the attitude of the two parties towards each other. Without some such change the security and prosperity of Israel will continue to hang in the balance. Many Arab leaders, however, still adhere to their conviction that the liquidation of Israel in the near or distant future is indispensable to Arab security.

Social and Economic Reform

One consequence of the defeat of the Arab armies in Palestine has been the overthrow of the régimes which were held responsible for their failure. In both Syria and Egypt authority has now passed to a military caucus. The common people acquiesced the more readily in this transfer of power because of the utter failure of the political parties previously in office to grapple with the pressing problems of social and economic reform. The ingrained apathy or fatalism, so characteristic of the peasant classes in the Near East, has now given place to claims to legal, political, economic, and social rights. Reports of the revolutionary steps taken in other countries in the way of land distribution and of a more equitable division of natural resources have percolated to the remotest villages, and have created hopes and aspirations which cannot indefinitely be denied satisfaction.

AMONGST those in authority, of whom the majority represent the land-owners and industrialists, there are some who would favour reform, either because of a genuine sense of sympathy for the underprivileged or from national pride, or as a means of insurance against revolution. But there are many who prefer still to cling to their traditional feudal privileges. Thus a critical struggle is threatened between the progessives and the reactionaries, and there is grave danger lest the Western Powers, in their desire for stability in the Near East, give their political and economic backing to those groups who wish to maintain the *status quo*.

The movement for reform has its roots in the spontaneous desires of the common people for a higher

standard of living, but naturally it offers scope to Communist propaganda. The question is often asked whether Islam and Communism are not so opposed in their fundamental principles that the spread of Communism in Islamic countries is most improbable. Certain orthodox Muslims, for example the graduates of El-Azhar University, or the truly pious believers, may be conscious of the inconsistency between the two philosophies of life, but to many observers it seems that if the opportunity were presented to the impoverished *fellaheen* to obtain land by professing Communism, their religious beliefs would not stand in the way.

THE discovery and exploitation of oil have made it possible for certain Near East countries to embark on large-scale schemes of development which will ultimately revolutionize their economic standards. The danger, at present, is that the revenue from oil, or for that matter the improvements achieved under Technical Assistance, will serve merely to add to the riches of the ruling clique, and leave the condition of the masses unchanged. Until a new spirit of public service emerges, and the time-honoured evils of corruption, maladministration and nepotism have been swept away, progress in the Near East will continue to be retarded. One of the healthiest signs of recent years has been the slogan of the revolutionary party in Egypt calling for " Unity, Work, and Discipline."

Dangers of Bureaucracy

At the time when the West stood for democracy and progress, most Arab States introduced or accepted systems of Parliamentary government and adopted Constitutions modelled on those in vogue in Western countries. They believed that thereby they were demonstrating their democratic spirit. In the interval between then and now parliamentary rule has lost much of its glamour. In the face of mass illiteracy, the absence of free elections, and the selfishness of the political parties, the whole system of parliamentary rule has been discredited. Legislation designed to promote higher standards of education, health or welfare, has often been nullified by administrative incompetence or by the inefficiency or heartlessness of junior officials. The so-called welfare state has given rise to a bureacratic system, often totalitarian in spirit, whose tentacles reach to the furthest confines of national life.

The Status of the Christian Church

For the churches in the Near East, of which the majority are Orthodox, and for foreign missions, the situation described above raises a number of searching questions. Should, for example, the Christians side with the nationalist movement, and, if they do, what will be the consequences when nationalism and Islam are largely identified ? Should they support movements for the secularizing of the Constitution or of the legal system, or should they cling at all costs to their inherited privileges, especially on questions of community courts and personal status ? What contribution can or should they make to the total life of the nation, breaking out from the limitations of a community-consciousness ? How can they best work for a removal of the economic, social, and administra-

tive disabilities under which minorities labour at the present time ?

Foreign Missions and their Difficulties

For missionaries the greatest relief would come from an easing of the international situation. Meantime they are faced with the problem of removing from the minds of Muslims the prevalent idea that they are the secret agents, for political or cultural purposes, of a foreign government. Christianity still largely represents in Muslim eyes a foreign importation, and its universal and indigenous potientialities have not been demonstrated. It is for missions to encourage a long-term educational policy in favour of tolerance and mutual understanding, and to work for the acceptance in the Near East of the standards of religious freedom embodied in such documents as the Universal Declaration of Human Rights. At the same time, they can seek to secure a lifting of some of the limitations at present placed upon their educational and medical institutions, and prove by their actions that they are genuinely concerned about the basic needs of the common people in the fields of education, health, and social welfare. Until, however, Western governments realize the effect their policy is having on the attitude and outlook of Near East peoples, and learn to put principles first and expediency second, it is unlikely that there will be any radical change so far as concerns freedom of witness for Christian missions.

Loyal to the Bible

AS the object of the Mission is to extend the knowledge of the Gospel, it is a fundamental law that the following doctrines be prominently taught by the Agents and publications of the Mission. They are given "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." "All have sinned, and come short of the glory of God." "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us." "Except a man be born again, he cannot see the Kingdom of God." "The blood of Jesus Christ, God's Son, cleanseth from all sin." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." "Without holiness no man shall see the Lord." "Ye are sanctified—by the spirit of our God."

(*Extract from London City Mission Constitution*)

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¶ *The air has been cleared by the August explosion*

A New Day in Iran

Anonymous

FRIENDS of Iran followed the events of August, 1953, with deepest interest, praying that in all the turning and overturning that took place God's will might be done.

It was an anxious time for the Christians of Iran. After the flight of the Shah to Rome, mobs ruled Teheran. "Unrestrained crowds roamed the streets, entering shops and seizing and destroying all pictures of the Shah. Cranes were brought out, and the next day pictures appeared of the statues of the Shah and of his father being toppled from their pedestals by the mobs. Thousands of new slogans were painted on the walls calling for 'Death to the traitor Shah!', 'Long live the Masses' Party!', 'Yankee go home!', 'Down with monarchy, up with a republic!'. Windows were smashed in many shops and some were looted. There was a general feeling of apprehension and dismay. It seemed that the leftists had taken Mosaddegh into camp and he either could not or would not restrain them. Mobs of young men and boys began hacking down the street-signs then embedded in the walls on 'Shah' Avenue, 'Shah Rheza' Avenue, and others. Government papers continued violent attacks on the Shah blaming him for every crime his father had committed."

Next morning there was trouble in the air. "Down in the bazaar-section of the city mobs started to move towards the north shouting, 'Long live the Shah!' An hour later there was a sharp outburst of gunfire right next door. A narrow alley separates our compound from the Ministry of War, and it was evident that fighting for its possession was going on. There seemed little danger from flying bullets, but just to be safe we ate in the kitchen as the windows of the Ministry overlooked the compound. Teheran radio started its Arabic programme as though nothing was going on. Shortly after, A. came in greatly excited to say that the police headquarters, the municipality, and the Ministry of War had been captured by army forces. Our houseboy came in to shout with shining face, 'The Shah's forces are everywhere victorious!'

Teheran radio went off the air. Rifle fire broke out to the west in the direction of the palace. I kept the radio tuned in. Suddenly it came back on the air with a confused roar. Obviously the broadcasting room was filled with a mob. Someone grabbed the microphone to announce that the station had been captured by the valiant soldiers of the army and that the government of the deceiving demagogue and traitor Mosaddegh had fallen. The radio played the National Anthem which starts with the words, 'Long live our King.' More uproar, arguments, and speeches. Then the announcement that General Zahedi, legal prime minister of Iran, had come to the radio-station and would broadcast to the nation. After several more announcements and false starts the still somewhat breathless voice of General Zahedi was heard. His

letter of appointment by the Shah was read, and he gave his programme. Universal education, higher wages, revived industry, peace and security. More cheers for him and the Shah. . . .

"In the meantime the fighting was still going on. The Communist propaganda bureau a block down the street was looted. Cars carrying the wounded dashed past to the hospital. Cars favouring the Shah, turned their lights on and pictures of the Shah appeared on the wind-shields. About six o'clock the sound of cannon fire came from the direction of Mosaddegh's house. It continued for some time, interspersed with rifle and machine-gun fire. Such heavy firing when all had seemed to be over made one wonder whether a counter-attack was on. But within half an hour his (Mosaddegh's) house was a shambles, and except for some firing into the air in celebration Teheran was captured and quiet. Mobs on the streets below gathered outside the Ministry of War cheering wildly. That night was outwardly the quietest Teheran had observed in years. Next day the radio reported that the Shah intended to return. A few days later he flew back to his capital, and received a great ovation.

Reports from the provinces indicate that events in some of them were quite similar to those in Teheran. In Resht, where Communism had been strong, the mobs threw down the statue of the Shah, and patriotic people wept as they saw these vandals taking possession of the city. Severe fighting followed, and many people were killed before order was restored. A missionary writing from another city, reports that at the time when the mobs of Communists were in control the situation seemed hopeless, and they were prepared to leave at a moment's notice. Then when the radio broke the silence and announced that the Shah's forces were victorious the news seemed too amazing to be true. Indeed, in answer to the prayers of many friends of Iran, God saved the nation from anarchy and destruction. Had the mobs remained in control much longer there is no telling what might have happened. However, as far as is known no damage was done to church or mission property, and no missionary or church member suffered injury.

THE principal of the summer school for Bible-study located near Teheran thus describes how the spiritual work continued in spite of the political confusion: "This past Friday as in former ones we had tremendous competition in the large garden nearby with a thousand or more *Tudehs* (Communists) who were whooping it up with songs, dance, dramatics, political speeches, and so on, all by means of loud speaker. We could hardly hear ourselves speak and so were obliged to hold the afternoon service in a sheltered part of the garden. A convert from Islam gave a very effective witness, and we had one of our best meetings in spite of all the difficulties."

What has happened since the crisis in August and the return of the Shah? One correspondent writes, "It seems that respect for the new government is increasing daily, and affairs in the land are becoming more stable. The political complexion has changed so much here . . . that we can

hardly believe it. The round-up of Communist leaders is continuing, and some surprising revelations are being made as to who are actually the leaders of the group, and as to how close the country was to chaos." From another province this report comes: "The local régime here seems interested in correcting the anti-foreign feeling that has been stirred up. That is said to be a declared policy of the new Prime Minister as well. It is interesting that the 'Yankee go home!' slogan is not being used on the streets now except by little boys who do not realize that it is no longer popular. Just before the *coup* they were getting particularly nasty in the way they shouted it." And another writes, "The air has been cleared by the August explosion in an amazing way."

WHAT will be the effect of these changes on the work of the Gospel in Iran? It is too soon to say whether the new government will be able and willing to correct the abuses which have made Iran such a fertile field for Communistic propaganda, and to adopt a more liberal policy in regard to the granting of visas, residence permits, and travel permits to missionaries. We can thank God that order has been established once more, and we should pray for the Shah and all those in authority, that peace and order and justice may be maintained, that "we may lead a quiet and peaceable life." At present the Communists have disappeared to await a more favourable opportunity for action, and their opposition to Christian work will for a time be less evident than it has been in recent months. But the opposition of the fanatical Islamic party remains, and it is from this side that difficulties in carrying on evangelistic work will come. However, there have always been these difficulties in Moslem lands, and we can face them without fear, knowing that Christ is greater than them all.

Many of the more intelligent and worthwhile people of Iran are now more than ever before ready to hear the Gospel. They have been disillusioned by the corruption of the leaders of their old religion, they have been horrified by the vandalism and lawlessness of the Communist mobs, and they need the assurance and comfort and hope which only faith in the living, triumphant Christ can give. The missionaries who are able to remain in Iran, working in close and loving fellowship with their brethren in the evangelical churches, must now strive as never before to reveal to these distressed people the love and power of Christ. And all who love Iran and are desirous of her welfare should earnestly pray that the long-awaited day of religious liberty may dawn, that the messengers of Jesus Christ may have freedom to enter Iran and to tell the people the Good News of Salvation, and that all who desire to believe on the Saviour and become members of the Christian Church may have freedom to do so. Never has there been a greater need for Christian work in Iran than at the present time.

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E. J. Bingle

Where extremes join

CO-OPERATIVE efforts between churches and missions have been plentiful enough but there have always been difficult points: the co-operative training of the ministry has been one; another has been to get groups holding more extreme positions, such as the Anglo-Catholics and the Baptists, to work together easily. It is therefore of great interest to report an example where Anglo-Catholics, Baptists, Presbyterians and Methodists have joined together in the training of the ministry. True, the experiment is on a small scale, but the difficulties seem to have been squarely faced and a workable compromise has been in operation for the past three years.

The situation arose in the specially difficult area of rural Bengal where the non-Anglicans ran a united theological school, which petered out, and the Oxford Mission to Calcutta ran a training school, which also encountered serious difficulties: the fewness of students and the problem of adequate staff affected both enterprises. It has been found possible to run a joint school at Behala, on Anglican premises, with an Oxford Mission Father working full time as Principal and two part-time Baptist and Presbyterian lecturers.

The Oxford Mission entered on the experiment after much discussion and a good deal of searching of heart, and the conditions were very cautious. The two institutions were to be run (in the same premises and with one Principal) without formal amalgamation, but in practice they are administered as a single institution. The result, writes the Principal, has been a very much more satisfactory institution than either body had before. The students number 14 (8 Anglican, 2 Methodists and 4 Baptists): they have lived together in great amity and derived much benefit from each other's company.

The arrangements in such a mixed company are of special interest. Each group attends Communion in its own church, but all other services and classes are in common. Morning and Evening Prayer follow the Book of Common Prayer, midday worship and compline are of a less formal pattern. The course of three years includes the usual subjects of a theological curriculum, with a break of one year for practical work in the villages. Practical work is emphasized, including one hour a day in the garden and how to ride a bicycle.

After three years the experiment, according to the Principal, looks as if it had come to stay. Sheer economic and practical difficulties seem to have drawn these groups together, but obviously they do not suffice to hold them together. There must be a fund of goodwill and mutual appreciation and a solid core of common devotion to a common Lord if such an experiment is to succeed. It is only when such diverse groups come together and stay together that they can begin to learn from each other what their one Lord is saying to them in their common task of mission.

On Rabbits

There is some obscure significance, perhaps a parable, in the following facts from a purely secu-

lar source. In Australia they have too many rabbits which do enormous damage: the rabbits cost some £50,000,000 in damage and the loss to sheep growers is said to be £160,000,000 of potential revenue. In France (and elsewhere) rabbits have considerable economic value as food and fur, and are much cultivated: their business value in France is said to be over £60,000,000 annually.

THE rabbits in France are suffering from an epidemic of rabbit fever which is spreading rapidly on the Continent. The scientists have so far discovered no means of dealing with this disease with the elegant name of myxomatosis. In Australia scientists are seeking to spread this disease as rapidly as possible in the hope of exterminating the Australian bunny. Other peculiarities are that this disease is peculiar to rabbits; it is spread by mosquitoes (as with malaria); it is fatal to European rabbits and Australian ones, but is not specially harmful to American ones—no one knows why.

The British position in this matter is somewhat paradoxical. The disease has broken out in one of the hop-growing areas of Kent where the rabbits have been doing great damage to the hops, but the Ministry of Agriculture does not wish to see the rabbit population diminished too rapidly. The hops are being wired off in order to check the spread of the disease among the bunnies. Meanwhile one landowner has had to pay compensation of £2,100 to a tenant in respect of destruction and damage by rabbits to the tenant's crops. (*The Times*, 2.11.1953.)

Myxomatosis is a world-wide disease with significant local or indigenous variations, requiring different approaches in different countries: which may be true of other things also.

The Widow's Mite—Hong Kong Version

The following story appeared in the last annual report of the sixth district of the Kwangtung Synod of the Church of Christ in China, in other words the Hong Kong section of that Church (itself a union of Congregationalists and Presbyterians).

> In 1940, the first two in Lamma Island to receive baptism were Ho Tai and Kiu Tai, both poor widows. From that time they continued steadfastly to pray that a church might be built on the island. But not only did they pray, they practised what Jesus taught, and offered what they had for His work.
>
> In 1941, one of the widows reared a pig, and gave all the proceeds of its sale, $46, to start a building fund for the church. This spirit of devotion to God and His Church has not diminished through the years. Last year, she set aside a "Church cow," which is already over 200 catties in weight. She estimates that when this cow is killed, and sold, her returns will be from $800 to $1,000, all of which is to be given for the Church.

The comment of the Chinese reporter is also worth adding: "This devotion and sacrifice is an example to all of us; and puts to shame those who use the Church in order to further their own interests."

Argentine Security

Some months ago the Argentine Government appointed a special commission to deal with the work of Protestant missions in the so called "security zones" or frontier

areas where many of the Indian tribes live. These areas, which are said to have special military importance, include the Andes section, and quite large portions of other provinces. No new Protestant work is allowed within these areas without special permission, with the result that one mission has a new church it cannot open and other missions have been similarly restricted. The motive of this procedure is not clear, but its consequence is to limit religious freedom. The missions concerned are branded as "foreign," especially when they include missionaries from the United States, and those nationals who adhere to them are regarded as dangerous from the national point of view. This is in line with the propaganda of the dominant Church of the country, but does not accord with the facts of the situation.

Christian Broadcasting

The continuing controversy in Britain regarding the monopoly of broadcasting and the proposals for commercial television has included some discussion of the place of religious broadcasting, whether within the "monopoly" of the B.B.C. or by some possible system of sponsoring or bought time. The place of the Christian faith within the British system owes much to the foundations laid by Lord Reith, who described it vividly in his autobiography *Into the Wind*. A recent discussion of this question which gives many of the facts as well as some strong opinions is *The B.B.C. from Within*, by Lord Simon of Wythenshawe,* a former chairman of the governors of the B.B.C. Britain is already the object of sponsored or commercial broadcasting which comes from Radio Luxembourg and from Monte Carlo: both stations include some religious broadcasts in their programmes.

A PURELY religious broadcasting service which may cover the whole of Europe and the Near East has been in contemplation for some time past under the title "Apostle to the Nations." The plans for this new station have been drawn up by the Far Eastern Broadcasting Company of California, which already operates a remarkable service of Gospel broadcasts from Manila, in the Philippines, covering the Far East, and penetrating where missionaries may not go in person. It is proposed that the new station for Europe and the Near East should be located in Greece and negotiations have been proceding with the Greek Government for some time past. The proposal was agreed to "in principle" in 1952, but subsequent changes in the Greek Government have made it necessary that the proposal be submitted and again agreed to "in principle" by the new Government. This stage has now been passed and discussions are now going forward as to the actual construction of a Christian radio station in Greece, possibly near to Mars Hill. The Greek broadcasting system is, like that of most other countries in Europe, controlled and owned by the State; and this, along with other more technical problems, presents special difficulties.

Another problem which the promoters have had to face is that Europe is in some sense a Christian continent, with many State Churches and large populations

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nominally Christian. The policy of such Christian radio stations must differ from that pursued in the Far East, for example. Consequently, in the words of the promoters, "it is essential that the broadcasts of 'The Apostle to the Nations' radio station be non-sectarian in nature and that no proselytizing or spirit of proselytizing be contained in any program."

The project is still the subject of negotiation, and its outcome is a matter of faith and prayer; it may prove of incalculable value in the evangelization of "post-Christian" Europe and the Near East.

BY contrast, Christian broadcasting from Christian radio-stations has been most developed in South and Central America, where there are five such stations, the famous "Voice of the Andes" in Ecuador, the "Southern Cross" in Bolivia, TIFC in Costa Rica, TGNA in Guatemala, and HOXO in Panama City. These together have formed a Panamerican Christian Network which recently held its second biennial conference. A new service which the conference agreed to undertake was to distribute a free Bible correspondence course to radio listeners throughout Latin America. The study of the Gospel of St. John in Spanish is the first item in this programme. Special attention is also being paid to the production of long-playing records of hymns and messages in addition to tape recordings now in use.

Changing Ceylon

Ceylon is an island which has known many changes, as any visitor can tell from its varied population and their colourful dress and habits. It has been on the whole a remarkably prosperous country, with a much higher standard of living than its neighbour India. The great political changes of recent years have been accomplished with remarkable peacefulness, again in marked contrast to some of its neighbours. More recent events seem to indicate other more drastic changes in store for the island.

A recent general strike was marked by serious bloodshed and twenty-one lives were lost, a serious irruption of violence into Ceylon's peaceful way of life. The causes of the strike were mainly economic, but it was used by more violent elements to bring about serious disturbances.

The economy of Ceylon has suffered upset because it is dependent on outside sources of rice-supply; the attempt of the Government to reduce the subsidy on rice, with a consequent large and quick increase in the price of rice to the consumer, offered a tempting provocation to agitators. The economic position was not improved by the failure (largely under American pressure) to exchange Ceylon's rubber for Chinese rice. Here is an Asian situation, by no means unique, in which political strategies, often western in origin, seem to run directly counter to basic economic necessities.

Within the island the policies of government also appear to contain the seeds of strife. The decision that education should be in the mother-tongue of the pupil seems reasonable enough, but when it is put in force in an island community sharply divided by language differences (which also carry differences of race, religion and culture) it is a serious matter. Educationists and others already report that the dif-

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ferences between communities, which have an international bearing, are increasing and that in schools where pupils of different communities are taught in English as the common medium of instruction there is noticeable a failure of different communities to come together in the same friendly fashion which prevailed hitherto. Such differences can be and are being exploited by the unscrupulous to the detriment of Ceylon as a whole.

ALL these things affect the life and work of the Churches in Ceylon very seriously. Churches of Ceylon are largely self-governing, and, owing to their favourable economic position, in the main self-supporting. The economy of Ceylon as a producer of primary commodities like tea and rubber and an importer of essential foodstuff like rice, renders it, however, liable to serious shocks and fluctuations. As to self-propagation the Churches of Ceylon have become greatly concerned about evangelism, and an important conference was held last year which brought together many churches and missions, but as a recent writer remarked, "evangelism is much in the air these days, but it tends to stay there."

The Church in Ceylon is faced by a resurgent Buddhism which is prepared to use all the time-honoured techniques of Christian evangelism for its own purposes. Recently in one town, during Buddhist celebrations, an immense globe of about ten feet across was erected by the roadside. It was illuminated from within and turned on its axis; on its top was placed a large figure of the Buddha. That was reminiscent of some Christian missionary exhibitions and in fact Ceylon Buddhism (as well as that of Burma) is now vigorously engaged in a campaign of world-evangelism.

The language controversy touches the Churches very nearly, since it affects Christian schools, already seriously concerned with a most rigorous conscience clause, and cuts across the Christian Church which has been a bridge between the different language and racial groups. The movement towards Church union in Ceylon has tended to slow down somewhat, as decisive action has to be taken, and some waverers have already withdrawn. Nevertheless churches and missions in Ceylon are called at a critical juncture to witness to their mission in unity as never before.

Partnership in Practice

Central African Federation is now an accomplished fact, and the interest has now shifted to the elections, which may indicate how the ideal of partnership which the Federation was said to embody is likely to work out in practice. It cannot be said at the moment that the omens are too auspicious. One political party avowedly proclaims the idea of segregation and looks to South Africa for the inspiration of its policies. The other party, which was regarded as more liberal, is being forced into supporting less liberal policies, more particularly regarding the opportunities of African skilled labour in the Copper Belt, in order to gain votes within some sections of the European community. In these and other ways the ideal of partnership as the basis of federation is being called into question and even denied at the very outset.

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Communism is a menace to the spread of the Gospel in British Guiana. See page 37.

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